

The chiefe

**and pryncypall Articles of
the Christen fapthe, to holde againste
the Pope, and al Papistes, and the ga
tes of hell, with other thre very pro
fitable and necessary bokes. the na
mes or tyttels, whereof are
contepne in the leafe
next followynge.**

Made by Do.

ctor Marten

Luther.

To the Reader.

**In thys boke shal you fynde Chri
stian Reader the ryght probation
of the righte Olde Catholyke
Church, and of the newe
falle Church, whereby
eether of them is to
be knowne.**



Reade and iudge.

i. The chiefe Articles of the chris-
ten fapth, to holde agaynst the
Pope, and all Papistes, and the
gates of hell.

ii. The Confession of the fapthe
of Doctor Marten Luther.

iii. Of the ryght Olde Catholike
Churche, and the newe false
Churche, wherebp eyther of
them is to be knowne.

iiii. The thre Symboles or Confes-
sions of the Christen fapthe, in
the Churche unformely vled.

✠ Doctor Marten Luther.

✠ Wittenberg.

**Preface of D. Martin
Luther.**



These Articles

have I compyled, &
for oure parte deli-
uered vp. Which
also are receyued
of oures and by
formel confellessed,
and concluded.

That they shoulde (yf the Pope
with hys adherentes, woulde ones be
so hardy, withoute lpyng and dissimu-
lation, with earnestte and trueth, to ke-
pe an vnspayed free counsaill, accor-
dyng to hys duetye) be openly deliue-
red vp, and the confession of our faith
declared. But for as much as the Ro-
mish courte so terribly feareth a ge-
nerall Counsaill, and so shamefully
abhorreth the light, that also they, whi-
che be of hys own spede, are put to dis-
payre, as though he woulde neuer a-
byde a free Counsaill, moche lesse ke-
pe it hymself, Whereon, as reason rea-

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ten fapth, to holde agaynst the
Pope, and all Papistes, and the
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**Preface of M. Marten
Luther.**



These Articles
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pe it hymself. Whereon, as reason re-
quyret

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guyzeth, they take occasion to be offended, & moued to no smal encombraunce thereouer. As they that there by perceiue rightwell, that the Pope woulde rather see, the hole Christia- nite caste awape, and all soules dam- ned, than he woulde suffre hym selfe, or hys, to be reformed, and a measu- re to be sette vnto hys Tyranny.

So haue I notwithstanding wil- led these Articles by open printe, to be brought to lght to thintent, that yf I shoulde chaunce to dye, before anye Counsaill were kept (as doubteles I loke for none other) seynge these wret- ches so shamefullp abhorring the light and eschewing the daie, take suche intollerable paynes to delaye and hynde a free counsaill. Wherby they that shall lyue and remayne after me may haue my witnes and confession to shewe, aboue and besydes that con- fessyon, whiche I dyd set furth before, wherein also I haue persisted hither- to, and wyl persiste by Goddes gra- ce.

Marten Luther.

ffor what should I say, vnto whom
me shoulde I complayne. I am yet a
lpue, I writte, preache, and reade day
ly, yet are there suche veninouse peo-
ple, not onely amonge the aduersari-
es, but also false bretheren, which say
me to be of oure parte, that take vpon
them, to interpretate my writtynge
and teachynge directely against me.
Euen before my face, that I may hea-
re. Although they knowe fullwel, that
I teache otherwyse, and woulde colou-
re their poison with my laboures, and
seduce the people vnder my name,
what wyl be done then after my de-
ath.

Yea I shoulde by reason make an-
swer to all thynges, whylest I am yet
on lyue. Yea agayne, howe can I alo-
ne stoppe all the mouthes of the De-
uyls. Specially of suche (as they are
all popsoned) as wyl not heare, nor
marke what we do writte. But onely
practyse with all diligence, howe they
myght moost shamefully peruerbe, &
inferte oure wordes, in all letters.
Vnto suche to make answer, I re-

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mittē unto the deupl, or at the last vnto
to goddes indignation accordyng to
theyr deseruynge. I remembre often
the good gerson, which doubteth, whe
ther men oughte to writte any good
thyng openly, yf men do it not, then
are there many soules lost, that might
be preserved. But yf menne do it, so
is the deupl ready at hande with innu
merable euill infected mouthes, whi
che all thynges do infecte and peruer
te, so that the frute is kepte back, how
be it, what they get by it, is open
sene. For sence the tyme, that they ha
ue so shamefully lped agaynst vs, and
woulde vpholde the people with lyes
hath God neuertheles gone forwar
de with hys busynes, and hath made
their nōber styll to decreasse, and ou
res to increace, and hath put the with
theyr lyes to confusyon, and yet both
more and more.

I must recyte a Story. There was
sent hither to Wittenberch, a certayn
doctour out of Fraunce, which sayde
openly before vs: That hys kynge was
surely certified, that by vs, there was

Marten Luther.

no Church, no Superiourite, no matrimony, but wēt one amonge another lyke beastes, and that every mā did what he woulde. Nowe iudge, howe shall they in the later dape before the iudgemēt seate of Christ loke vpon vs, that haue by their wittinges infourmed the said kyng, & also other Countreys suche rude and grosse lyes to be very true? Christ the Lorde & iudge of vs all knoweth right well, that they lye, & haue lped, his iudgemēt must they heare agayne, that am I sure of, God cōuer te them that are to be conuerted, to repentance. To the other it shall be said, Alas and Alas for ever more.

And that I retourne agayne to my purpose, To see a right Councyll I woulde truely be very glad, where by many matters might be redressed, and the people eased, Not that we haue neede of it, For oure Churches are nowe through Goddes grace, with the sincere word, and right vse of the Sacramentes, with knowledge of all manner of States, and righte workes, so illumined & sette in order, that

¶ iiij we for

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we for our parte, care for no Coun-
saill, neyther do we loke or hope for
any better reformation in these Arti-
cles by the Counsaill.

But there see we in the Bpshoppes
euer p where, many Parishes
hopd and desolate, which myght cau-
se a mannes herte to breake. And yet
neyther Bishops nor Chandes care ho
we the pore people do lyue or dye, for
the whiche Christe neuer thelesse suffe-
red death, and should not heare the sa-
me speake with them as the right shep-
herde with hys shepe. In so muche,
that I am afrayde, and dreadfull, lea-
st he let one day an Angelical Counsaill
passe ouer Doucheland, which myght
bitterlye destrope vs all, euen as So-
dome and Gomorre, sepng, we are so
obstinate, mockyng, and gelyng with
the Counsaill.

Besydes these necessary Church
matters, are there also in the sape sta-
te innumerable great faulces, whiche
had neede of redress. There is discorde
betwene Prynces, and States, Usur-
p and couetousnes are broken in, the

Warten Luther.

as a myghtye floude, and counted euen
laufull and decent, wilfulnes, vncle-
lynnes, presumption excelle in apparel,
in eatynge, plapeng, braggyng, with
all manner of vngodlynnes and iniqui-
te, disobedience of the subiectes, fami-
lye, and workemen, the inhauynge
of al occupations and also of husban-
demen (and who can recyte it al) ha-
ue so preuapled, that with tenne coun-
sailles and twen ty Conuocations it
wyl not be brought agayn to the right
trade.

If men woulde handle suche chiefe
poyntes of the spirituall and tempo-
rall estates, whiche are against God,
in the Counsaill, then shoulde they ha-
ue pough to do, euen all handes full,
So that in the meane season, they shoulde
forgette all children playes, and foo-
lyshnes of long gownes, greate crow-
nes, broad girdels. Bpshoppes and
Cardinalles buttes or laues, and su-
che other ingglynges. When first we
hadde executed the Commandemen-
tes and ordinaunce of God, bothe in
the spiritual and temporal estates, they
shoulde

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Shoulde we fynde tyme pnuough to re-
fourme meates, garmentes, crownes,
and copes. But when thei deuoure su-
che camelles, and in steede hereof wil
see a moote, let the beame alone, and
iudge the chippe, than myght we also
well forbear the counsayll.

Therefore haue I set but fewe Ar-
ticles. For as muche as we bespoken
that, haue of God so many commaun-
dementes to do in the church, in the
superiorite, within the house, that we
can neuer be able to pertourne them.
Wher then? or what doth it anapill? to
make bespdes them many decrees and
Statutes in the counsayll. Specially
seping these chiefe papntes commaun-
ded of God, are not regarded nor ob-
serued. Euen as though he shoulde set
by oure iuglynge tromperies, becau-
se we treade bys earnest commaunde-
mentes vnder oure fete. But oure syn-
nes suppresses vs, and suffre not God,
to be mercifull vnto vs, neyther do
we also repente, but will mozeouer
mainteyne and upholde all abhomi-
nation.

¶ Iorde

Warten Luther

O Lorde Jesu Chylte, kepe thou
Counsaill thy selfe, and delpue thy
people by thy gloriouse commynge,
It is done with the Pope and hys ad-
herentes. They wyl none of the: Ther-
fore helpe thou vs poore and misera-
ble, whiche spgh vnto the, and seke the
with earnest, accordyng to the gra-
ce, whiche thou haste geuen vs,
through the holpe Gholste,
whiche lyueth and repge-
neth, with the and thy
father, praysed for-
euer and euer.

A M E N.

The fyrste parte is of the

hpygh Article of the Godly

Maiestye, as

That ffather, Sonne, and
holy goost in one godly
ellence and nature, three
sondry Persones, is one
onely God, whiche crea-
ted heauen and earth.

That the ffather of none, the Sonne
of the ffather is borne, the holy goost,
from the ffather and the sonne proce-
dyng.

That not the ffather, nor the Holpe
Ghoost, but the Sonne is become
man,

That the Sonne so is become man
that he was conceived by the holpe
Ghoost, withoute the helpe of man,
and borne of the pure holy virgin
Mary. After that suffred, dyed, was
buried, Descended into hel, rose again
from the deade. Ascended into hea-
uen, sittynge on the ryght hande of
God

Christen faith.

God, shall come to iudge the quicke & the deade, &c.

As the Symbole of the Apostles, Item of S. Athanasius and the common Catechismus for Children, do teache.

These Articles are in no controverſie nor variaunce for as moche as of bothe parties, we knowledg and confesse the ſame, wherfor it is needeles to entreate further there of at this time.

The seconde parte is of those Articles that concerne the office & worke of Iesu Christe, or oure redemption.

Here is the first and Chief Article.

That Iesus Christe oure God and Lorde, suffered death for oure synnes, and rose agayne for oure Justification.

Roma. iiii.

And that he onely is the lambe of God

The chiefe Articles of
God, which beareth the spennes of the
worlde, Johan. i.

And that God hath lapde all oure
spennes vpon hym. Iſaie. liij.

Item, They are all Spenners, and
are iustified frelye withoute desera-
uing, by his grace through the redēp-
tion of Iesu Chylke in his bloude, &c.
Roma. iij.

For as muche notable, as this must
be beleued, and otherwyle can not
be obteyned or comprehended, by
no worke, lawe, nor deservinge,
So is it cleare euident and sure, that
onely suche faith maketh vs righ-
teous.

As Roman. iij. S. Paull sayth.
We suppose that a man is iustified
by faith, withoute the dedes of the la-
we. Item, That he onely be coun-
ted iuste, and a iustifier of hym that
beleueth on Iesus.

From these Articles may no man
shynke nor geue backe any thinge,
præ though heauen and earthe shoul-
de fall, and what soeuer will not a-
vyde for there is none other. Name
geuen

the Christen faith.

geuen vnto men, were in we maie
be saved, saith S. Peter Acto. iij.
And by his strypes we are healed.
Isaie. liij.

And vpon this Article standeth
all whatsoeuer we teache and spue
agaynst the Pope, deuill and worl-
de. Wherfore we must be very sure
thereof & doubt nothinge, Or elles
all is lost, and the Pope and the de-
uill must obteyne the victorie and
right agaynst vs.

The Article.

That the masse in the Papacye Masse
is the greatest, and mooste horrible in the
Abhomination, as that whiche dire. Papas
etelp and vpolently strpueth agaynst cye,
this Chiefe Article. And yet aboue
and before all other Papisticall Ido-
latries, hath ben moost hpest and
sarest. For it is supposed, That su-
che an offer, or worke of the Mas-
se (done also by a leaude Person)
both delpner man from spune, bothe
here

The chiefe Articles of the
here in this lyfe, and ponder in pur-
gatorie. Which onely belongeth to
the lambe of God, as is aboue saide.

From this Article also may noman
swarne or geue backe. For the fyrst
Article wil not suffer it.

And yf there were any Papistes
of discretion, any where, men might
common with them measurably, and
reasone with them after a gentle fas-
shion. Namely wherfore they didde
sticke so fast to the Masse? Sepnge it
is nothinge but mannes inuention,
not commaunded of God. And inuen-
tions of man may we lette fall, As
Christe sayeth matthei. xv. In bayne
do they worshippe me with preceptes
of men.

Secondarely is it a thinge not neces-
sary, which withoute spynie or feare
may well be lefte.

Thirde, maye the Sacrament be
had after a godlier and better waye
(yea onely after a Godlyer fasshion)
after Christes institution. What is it
then, that for an inuented and unnec-
essary thinge, which otherwyle may
be had

the Christen sayth.

be had well, and muche godlyer, men
wyl compelle the worlde to miserie
and necessitie?

Let it be openly preached vnto the
people, howe that the masse, as a thynge
inuented by man, may withoute
synne be omitted, and that noman is
damned, because he doth not regarde
it. But maye wel withoute masse, and
by a bolde meane be saued. What
wyl pe lape, of the masse as then do
not fall by her selfe, not onely among
the folysse people, but also amonge
all ryghteous, godly, discrete, Godfes
arpyge herres? Noche more of they
heare, that it is a dangerous thynge
withoute Goddes worde, and wyl,
imagined and inuented.

ffourthelp, Sepuge suche innume-
rable, and ineffable abuses, in all the
worlde, by bypunge and sellinge of the
masse are rpsen, ought men by reason
to let her go, and euen to resiste, onely
suche abuses, althoughe she hadde in
her selfe some good and cominodious
thynge.

Howe muche more oughte men to
let

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let her go, for to auoyde suche abuses
for euermore, seynge that she is hole
vnnecessary, vnprofitable, and daun-
gerous, and that men maye haue all
thynge more necessary, profitabler,
and surer withoute the masse.

Firstel, for as muche nowe as the
masse is, or can be none other (as the
Canon and al Bookes sape) but a wor-
ke of manne (also of a leawde person)
whereby one wyl reconple hym self
and other with hym to God, obteyne
and deserue grace and remissio of syn-
nes (for so is she kepte, whan she is
kept most holpest, what shoulde she
do elles?) Then ought and must she be
condemned and reiected, for thys is
directly agaynst the chief article, whi-
che sape, that not a wicked or good
masse seruaunt, but the lambe of god,
and sonne of god beareth our synnes.

And pf for a good intent, one would
pretende to husel or communicate hym
selfe, that is not right, for pf he wil cō-
municate a right, so hath he it most su-
rest & best in the Sacramēt, ministred
after the institution of Christe. But
to communicate hym selfe is a man-
ner

the Christen fayth.

nes phantasp, vnſure, and not neceſſa- To com
ry, and alſo forbidden. Neyther doth munica
he knowe, what he doth, whyleſt he te hym
withoute the word of God, followeth ſelfe.
menues imaginations and inuentiōs.

Euen ſo is it not laufull (although
all were wel beſpdes) that any man
wpl ble the commune Sacramente of
the churche after hys owne deuotion,
and plape there with, withoute the
felloweshyppe of the Churche, after
hys pleaſure, without Goddes word.

Thys article of the maſſe ſhalbe al
the hole matter in the Conſapll. For
yf it were poſſible that they ſhoulde
graunte and geue ouer vnto vs all o-
ther Articles, yet can they not graunt
nor geue ouer thys Article. Euen as
Lampegius ſayd at Augſpurgh, that Lampe
he woulde rather be tozne in peeces, gius.
than he would forſake the maſſe. Ene
ſo wpll I alſo, by the helpe of God,
be reſolued into allhes rather then I
wil graunte any maſſe ſernaunt, with
hys workes, be he good or euill, to
be equall with my Lorde and Sa-
uour Jeſu Chriſte or aboue hym.

B ij And

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And thus are we parted, and remayne one agaynst another for ever. Thei perceiue full well, that yf the masse do faill, the poppe the kyngdome is layd. Wherefore rather the they will suffer the same, they will kill vs all yf they maye.

Besides all this, hath this dragon tapill, the masse, caused and brought in muche popson and dregges of dyuers kyndes of Idolatrye.

Purgatorp.

For the Purgatorp. There haue men handeled and made market with soule masses, dirges, seuenthes, trentalles, monethes myndes and peres myndes, and at the last with the common weakes mynde and all Soule dape, and beaderolles. In so muche that the masse almost is vsed onely for the dead. Notwithstanding that Chriſte dyd institute the Sacrament onely for the liuynge.

Therefore is Purgatorie with all the pomp of Goddes seruice & purchase of the same to be counted for a mere diabolicall illusion. For it is also against the Chiefe and principal Article,

the Christen sayth.

cle, that onely Christe, and not mānes
workes must helpe the Soules. We
spdes that also we haue no charge nor
cōmandement geuen vnto vs concer-
nyng the deade. Wherfore it maye
well be left, and omitted althoughe it
were neyther herespe errour nor Ido-
latrye. The Papistes alledge here Au Augu-
stine & certayne ffathers, that should sayne.
haue written of the Purgatorie, thin-
king that we do not see, for what pur-
pose, or to what intent they vse suche
saynges. S. Austen doth not writte,
that there is a purgatorie, neither hath
he any Scripture mouynge him ther-
to: but he doth leaue it in dubitation,
whether there be any or not & sayth,
That his mother despyed, That she
might be remembered at the aulter or
Sacrament. Nowe all these thinges
are nothyng but mannes deuotion, of
one synple person alone, which make
no Article of our faith, for that belon-
geth onely to God.

But oure Papistes, do wreste such
saynges of menne and alledge them
for this purpose that men shoulde be-

W iij leue

The chiefe Articles of

keue, thep^r shameful, blasphemous, accursed peare markettes, of soulemasses to be offered in purgatorie &c. It wil be lōg, oz thep shal proue this oute of Austen. Whē thep nowe shal haue put awayne the peare markett of Purgatorie masses, whereof S. Austen neuer dreamed. Then wil we commoue with them, whether S. Austens wordes, without scripture, ought to be allowed oz not, & a memoriall to be kept of the deade at the Sacrament oz not.

It can not be allowed, that of the workes oz wordes of holy fathers mē wil make Articles of the faith. For els it must also become an Article of faith, whatsoeuer they had, of meates, apparel, houses, &c, as hath ben done with the pardons & reliques. But the worde of God must make Articles of faith, & no mā, neyther also any angel

Rum-
blp nge
spirites

Secondarely is therof ensued, that the euill spirites haue vled much knauerie, that they as mēnes soules haue appeared, requirpng masses, dirreges, pplgrymages & other almost dedes with vnspeakeable lyes & subtelties. All which thpnges we haue bē cōpelled to take for articles of our faith, &

the Christen fayth.

to lye thereafter. And the pope confirmed the same, as also the masse and all other abhominations. Here may also be no shrinking, or geving over.

Thirde, pilgrimages. There was also sought, masses, remission of synnes & Goddes fauour, for the masse did rule al. Nowe is this sure, that such pilgrimages, are without Gods worde, not commaunded vnto vs, also not necessary, for as much as we maye haue it better, & may leaue the without anye synne or daunger. Why do men leaue at home their own parpse, Goddes word, wyfe & child, etc: whiche are necessary & commaunded, & runne after, the vnnecessary, vncertaine, damnable, deuylsh errours & superstitious? But that the deuil hath ryde the pope to praple and confirme such thinges, whereby the people by heapes did fall fro Christ vnto thep: own workes, & became Idolaters, which is worst of al. Besydes that, that it is a thing not necessary, not commaunded not counsayled vncertain, & also perillous: therefore is here also no shrinking, or geving over. And let thys be preached,

Pilgrimage.

W iij that

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that it is vnnecessarp and also dangerous, and see then where Pilgrimages shal become.

Fraternities.

ffourthelp the fraternities, where as the monasteries, minsters, also Vicarpes haue, bequethed, and dealt aboute (for a meene and reasonable pryce) all maner of masses. Good workes &c. both for the quicke and the deade. Whiche is not onely mere inuention of man, withoute Goddes worde very vnnecessarp, and not commaunded. But also agaynst the fyrste Article of the redemption, & therfore in no wise to be suffered.

Reliques.

ffifthelp, The reliques, wherein so many manifest lyes, and foolpshenes hath ben found, of dogges bones and horse legges, that also because of suche knauery, whereat the deuyl dyd laugh, they ought to haue ben condemned long agoe, although there were any goodnes in the. And helpe des this also it is a thinge, withoute Goddes worde, neither comaunded nor counseilled, hole vnnecessarp & vnprofitable, & that which is worste of al it must worke

the Christen faith.

worke Pardon & remission of synnes,
as a good worke, and a Goddes seruice,
as also the masse &c.

Serthelp here vnto belongeth that
louely Pardon, which is geuen bothe **Pardon**
for quicke and deade (but yet for money) and that arraunt Judas or Pope,
therein doth selle the merites of Christe
with the superfluous merites of all
Sapntes, and the vniuersal Church
and all whiche thinges are not to be
suffered. And also are not onely with-
oute Goddes worde, nedeles and not
comanded. But also against the first
Article, for the merites of Christe me
are not obteyned, by oure workes or
money. But by faith through grace,
withoute any money or deseruinge.
Not by the Popes authorite but by
the preachinge, of Goddes worde.

Of worshippinge of Sapntes. **Whorshipping**
Whorshipping of Sapntes is al-
so one of the abuses of Antichriste, re-
pugnant against the first Chief Ar-
ticle, and taketh awaye the knoweled-
ge of Christe. Also it is not comman-
ded, nor counseyled, neither hath it
any

The chiefe Articles of
any example of the scripture. And we
haue it al, a thousande tymes better in
Christ, although it were of lyke good-
nes, as it is not.

And although the Angels in hea-
uen do pray for vs (as Christ hym self
doth also) Lyke wylse also the sapn-
tes in earth, or parauenture also in hea-
uen, yet doth it not followe thereout
that we shoulde worshyppe the An-
gelles and sapntes, praye vnto them,
faste, and kepe holpe day for them, ke-
pe masses and offerpuges institute
Churches, aulters, goddes serupces,
and serue them more other waies, and
take them for helpers in our necessiti-
es, and diuypde all maner of helpe a-
monge them, and appropriate vnto e-
uerp one a spnguler & peculiar thinge
as the papistes teache & do, for that is
Idolatry, and suche honour belongeth
onely to God. For thou canst as a
Christian & saincte in earthe praye for
me, not in one, but in all maner of ne-
cessities. Howe be it, therfore may not
I worshyppe, adoze, kepe holp faste,
offre, kepe masse, to thy glory & honou-
re, and

the Chyristen faith.

re, and sette vpon the my fapth, con-
cernynge saluation, for I map fulwel
honoure, loue, & thanke the otherwayes
in Chyrist.

When nowe suche Joolatrous ho-
nour of the Angelles and dead sapn-
stes shal be done awape, then shal the
other honour be withoute hurte or da-
mage, pea sone forgotten. For of the
commoditie and helpe, bothe, bodely,
and ghooftely, be no more to be hoped
for, then shal they leaue the Sapnstes
in rest fulwel, bothe in the sepulchres
and also in heauen. For neman wyl
greatly remember, extime, nor honou-
re them for naught, or for loue.

And in summa, whatsoeuer the masse
is, whatsoeuer cometh therof, or soe-
uer what dependeth thereon, the same
can not we abyde, and must nedes con-
demne it, that we map kepe the holpe
Sacramente, purely and surely after
the institution of Chyriste, bled and re-
ceyued thorough fapth.

The iii. Article.

That the mynstres & monasteries, sters &
in tymes past edified for a good intet clop,
for sters,

The chiefe Articles of

for to educate menne of erudition, and honest discrete women, shoulde be sette agayne in suche and ordre, where by mē might haue, Pastours, Preachers and other ministers of the Church. Also other necessary Persones for the tēporall Gouvernaunce, in Cities and Countrees. Also well taught ladys, brought vp for housewives and housekeepers, &c.

If they will not serue for this so is it better, that men lette them lye vopde, or breake them downe there that they with their blasphemous Goddes seruice inuented by man, shoulde be kepte and takē, as a thinge somewhat better, then the Common Chyristen State & Offices and Ordinances of God instituted. For all the same is also agaynst the first Chief Article of the Redemption, of Iesus Chryste.

Wespdes that, that they also (euen as all other inuentions of menne) are not commaunded, not necessary, not profitable, and also make dangerous and vayne laboures. Euē as the Prophetes do call suche Goddes seruice, Vaine

the Chyristen faithe.
ce. Auen, that is, labour.

The.iiij.Article.

That the Pope is not, Jure diuino, or by Goddes word, the supreme head of the whole Chyristianite (for that pertapneth to one alone, whiche is called Jesus Chyriste) But onely. Bpshopp or Curate of the Church of Rome, And of suche as willingly, or by mannes Creation, or temporall power haue geuen them selues vnder his. Cure & gouernaunce, Not vnder hym, as vnder a Lorde, but by hym as Brethern and fellowes in Chyrist. As also the olde Counsaillers, and the tyme of S. Ciprian do declare.

But nowe a dapes, dare no Bpshopp presume to call the Pope Brother, as in those dapes, but must call hym his mooste gracious Lorde, yea though it were a kyng or Emperour. This will, make or can we not take on oure Consciencences. But they that will, may do it with oute vs.

Dute of this followeth. That what
soeuer

The Pope is not the head of the Church

The chiefe Article of

foeuer the pope, by suche false, fro-
warde, blasphemous, vsurped power,
hath done and pretended, hath be no-
thpng, but a deuelpill he acte, and dede,
and yet is, (except that, whiche belon-
geth to the tēporal gouernaunce, whe-
rein also God permitteth oftentimes
much good to be done vnto the people
by a tpraunt, and euill person) to the
destructiō of the vniuersal Catholike
church (as much as lyeth in hym) and
for to distourbe the fyrst chief Article
of the redemption by Jesus Christe.

Popplsh
bulles
and
bokes.

For there be al hys bulles & bokes,
wherein he roareth, lyke a lyon (as the
Angel Apocalipsis. xii. doth prefigu-
rate) that no chriſtian can be ſaued, ex-
cept he be obedient & ſubiect vnto hym
in al thinges, what ſoeuer he wyl, ſay-
eth and doth, which is none other, but
thus much to ſaye. Though thou bele-
ue neuer ſo wel in Chriſt, and haue al
thpnges in hym, whiche are neceſſary
to ſaluation, yet for al that is it all in
vayne, yf thou takeſt not me for thy
God, and be obedient and ſubiect vnto
to me. Notwithſtandynge that it is
many

the Christen faith.

manifest that the holp Church was without Pope at the least aboue foue hundred yeres. And vnto this day the churches of the Grecians, and of many other languages, were neuer vnder the pope, nor be not as yet. So is it then (as often hath ben sayd) an inuention of man, not commaunded, needed, and in vayne, in so much that as the holp Catholike church, maye forbear suche a head wel ynough, & myght haue continued better, yf such a head had not ben reared by the Decypell. And also the papacye is not comendous in the church, for it vseth no Christen office, wherfore the Church ought to remayne and continue without a Pope.

And I put case, that the pope woulde be graunte, that he, not Jure diuino, or by the commaundement of God, were superiour; but to the intēt that thereby the vnitie of the Christianite, againste sectes & hereses, so much the better myght be entertayned, & that therfore must be a head, wherby all the reste myght take hold, and that such a head oughte

The chiefe Articles of

ought to be chosen of men, and stode, in mānes power and authorite, the same heade, to chaunge, and to degrate as the Councyll of Constaunce kept and vſed even the same trade, with the Popes, for they deposed thre, and elected the fourth. I put case now, (I ſaye) that the Pope, and the see of Rome, woulde graunte and accepte ſuche thinges, which neuertheles is impossible. For he muſt ſuffre his whole dignitie, ſtate & gouernance to be turned and charged with all his lawes and Bookes, Summa, he kan not do it.

Notwithſtandinge all the premisses coulde not helpe the Chriſtianite, and there ſhoulde rſe many more ſectes than before. For ſeprge mē ſholde not be bounde to obey ſuche a heade by the commandemēt of God, But of mannes good will, it ſhoulde verp lightely and ſone be deſpised, & at the laſt not be eſtēmed as a membre. And alſo it muſt not allwayes be at rome or in any other place. But wherſoever, and in what Church, God had given ſuche a man as ſhoulde be mete for the same,

the Christen fayth.

same. What a wylde and dissolute thinge shoulde that be.

Wherefore can the Church be neuer better gouerned and mapntayned. Than that we all lyue vnder one heade Christe. And that the Bpshoppes lyke in office (although they be vnlke in gyftes) earnestly agree and holde together, in vnitie of doctrine, ffaythe, Sacramētes, Prayers, and workes of loue. According to the wryttinge of S. Jerome. That the Priestes of Alexandria together & in cōmune did gouerne the Churches, As the Apostles did also. And after them all Bpshoppes in the whole Christianite, vntill the tyme that the Pope did exalte his heade aboue all.

This part sheweth euidently, that he is the right Antichrist, which hath set & exalted hym selfe, aboue and agaynst Christe, whylest he will not suffer the Christiāns to be saued, withoute his iurisdiction whiche notwithstandinge is vayne, not ordeyned of God, nor commaunded, This is called properly to sette hym selfe aboue God, & agaynst

To sette
te hym
selfe a
boue &
agaynst
God.

God

God

The chiefe Articles of

God, as sapnt Paul sayth. Such they
ges doth neyther Turk nor Tatter, be
they neuer so greate enemyes to the
Christians. But permitte to beleue in
Christ, who so euer wil, takyng bodely
tribute & obedience of the Christians.

But the Pope wyl not suffer to be
leue, but sayth, me ought to obey him,
and so doyng, they shoulde be saued.
Howe be it, Chrs wyl we not do, but
rather dye therfore in the name of
god. Chrs cometh al thereby, that he
Iure diuino would be called the supe
riour ouer the Christen Church. Ther
fore hath he made him self equal with
Christ, & hath set him self aboue Chri
ste, as the head. After that a Lorde of
the Church, and laste of all hath suf
fred hym selfe to be boasted Lorde of
all the worlde, and euen a G D in
earth. In so much, that he presumed al
so to comaunde the Angels in heauē.

Poppish
doctrp
ne,

And whan a distinction is made be
twene the Papistlicall doctryne, & the
holy scripture, or an egal comparyson
it apereth euidently, that the poppish
doctryne, euen where as it is beste, is
taken

the Christen fayth.

taken oute of the ciuile and heathen
lawes, and teacheth worldly busynesse
and iudgementes, as hys decrees de- decrees
clare. After that doth he teache cere-
monyes of Churches, rayment, mea-
tes, Personnes, and of suche chyldren
games, vsers, and fowles bables in-
numerable. But in all these not one
worde of Christe, faythe, and Goddes
commaundementes.

Tast of all is it nothyng but al de-
niall of god, wheras he setteth furthe hys
spes of masses, purgatorie, Closterin-
ges, propre workes and Goddes ser-
uices (whiche is euen the ryght Papa-
cy) ouer and aboue god, condemneth
flapeth & punished al Christians, that
do not exalte and worshyppe suche hys
abomination aboue all thynges.

Therefore, as littel as we may wor-
shyppe the deuyll hym selfe, for a Lord
or God, euen so lyttel may we also suf-
fer hys Apostle the Pope or Anti-
christ in his iurisdiction, to be our Lord
or head, for spyes and murther, de-
struction of body & soule euerylastingly,
this is proprely his papistical gouer-
nauce. Papistical gou-
ernance

The chiefe Articles of
maunce. Euen as I haue declared the
same in many booke.

In these foure Articles shall they
haue pnaugh to condēne in the Coun-
sapll. ffor they can nor will not leaue
or graunte vnto vs, the least membre
of any of the sayde Articles, wherfore
we must be sure of this, and stedfaste-
ly truste, that God hath apprehended
his aduersary, and shall suppress hym
bothe by his spirite and also by his co-
mpunge. Amen.

ffor in the Counsapll shall we not
stande before the Emperour or tēpo-
rall powers (as at Augspurg) which
made a very gracious Proclamation,
and caused the matter to be heard fa-
uourably. But we shall stande there
before the Pope & the deuill hym selfe
whiche intendeth not to heare. But
euen to condemne, murther, and to cō-
pelle to Idolatrye. Wherfore here we
may not kysse his fete, or saue, ye are
my souereigne Lorde. But euen as in
Dachary the Angell said to the deuill
God reprove the Satan,

The

The thyrde Parte of the Articles.

¶ The peeces of Articles
following, map we with learned and
discrete persons, or amonge oure sel-
ues dispute and discusse for the Pope
and his kpngdome doth not pas-
se muche vpon them. For by
thē is no Conscience but
monep, honour
and power
is all.

Of Synne.

Here must we knowled-
ge, as S. Paull Rom. v. sayth.
That Synne came by that
onely man Adam, through whose dis-
obedience all men are become Syn-
ners, subiecte vnto death & the deuill,
This is called the Originall Synne
or capitall synne.

Origio-
nall
synne.

The frutes of this synne are conse-
quently the euill workes, which in the
tenne

The chiefe Articles of

tenne cōmaundementes, are forbiddē
as vnbeleue, false sayth, Idolatry, to
be without the frutes of god, arrogā
ce, dyspayre, blyndnes: & sūma, not to
knowe god, nor to regarde him. Cōse
quently, to lye, to sweare by the name
of god. Not to pray, not to worshippinge,
not to regarde gods word, disobedience
vnto the parentes, murther, vnclenly
nes, to steale, to begyle &c. This origi
nal spone is suche a verp depe & euill
destructiō of nature, that no witte doth
knowe her: but must be beleued throu
gh the reuelatiō of the scripture. Psal.
li. Ro. v. Exo. xxxiij. Gene. iij. Therfor
re is it nothpuge but errour & blynda
nes, contrary to this Article, whatsoe
uer Theologiens haue taught.

Frutes
of the
original
spone.

Doctry
ne of the
scoole
theolo
giens.

i Namely. That after the originall
fal of Adam, the natural power and
strength of man, remayned hole and
& vncorrupt. And that man haue of na
ture a rpyght discretiō & a good wil eue
as the Philosophers teache thesame.

ii Item that man hath a free wil, to
do good, & to leaue euill, & contrariw
se, to leaue the good vndone, and to do
that whiche is euill.

iii Item

The Christen saythe.

iiij Item that man mape by naturall power and strength, do and kepe all the commaundementes of God.

iiij Item that he map of naturall power loue God, aboue al thynges, and hys neyghbour as hym selfe.

v Item whan man doth so much as lyeth in hym, that than God geueth hym hys grace.

vi Itē that whā he wyll receyue the sacrament, it is not necessary to haue a good purpose to do good. But that it is sufficient, that he haue not an euill purpose to do syn, so exceldyng good is nature, & the Sacrament so myghty.

vii That it is not grounded in the Scripture, that the holy gost with hys grace and assistance be necessary and requisite for to do good workes.

Suche, and such lyke Articles may be troughe misvnderstandyng and ignorance, bothe of synne, and also of Christ our sauyour, crepte in, and they be euen the ryghte doctryne of the heathen, which we can not suffer. For yf this doctryne be true, then dyed **CHRISTE** in vayne, seynge there

The chiefe Articles of

there is no wickednes or synne in mā
wherfore he ought to dye, Or elles he
dyed onely for the body, and not for
the soule also, forsomuche as the soule
is safe, and onely the body worthy
of death.

Of the lawe.

Wher-
fore the
lawe
is ge-
uen.

Lawe &
wicked
persons

Here holde we that the lawe is ge-
uen of God, fyrst for to auopde synne
by threatenynge and feare of punish-
ment. And also by promyses, and offe-
ringe of grace and benefites. Howbe
it all this, as concernyng iniquitie, for
as muche as synne hath wrought in
man, is verp euill chaunced. For some
are thereby become worse, As they
that be enemy to the lawe, because the
forbiddeth that, whiche they woulde
fayne do. And commaundeth that whi-
che they are not willinge to do, In so
moche that wher as they may cōueniēt
ly withoute punysshemēt, they do mo-
re agaynst the lawe now, than they
did before. These are euē suche lawe
and wicked persons, which cease not
to do wickedly, where as they maye
haue tyme and place,

The

the Chyristen fayth.

The other, become blynde, and arrogaut, thinckynge that they do kepe and can kepe the lawe of theyr owne strength, as euen now was reherſed aboue, of the ſchool Theologiẽs. Out of theſe come the Ipocrites, and falſe ſapntes.

But the Chiefe and principal office, or power of the law is, that ſhe open the originall ſynne with al her frutes, and ſhewe vnto man, how depely his nature is fallen, and howe miserably it is deſtroyed, as vnto whome the lawe muſt declare, that he hath no God, nor yet regardeth God, but worſhyppeth ſtraunge Goddes, which, before or without the lawe he coulde not haue beleued. Therewith becometh he fearfull humble, abaſhed, deſperate, and would fayne be holpen, but knoweth not howe, and beginneth to become enemy vnto God, and to murmur, &c. This is it, that Sapnte Roma. Paule ſayth, Rom. iij. The lawe cauſeth wrath. And Rom. v. Synne increaſeth thorough the lawe.

Of Penauce.

This

The chiefe Articles of

Thys offyce kepeth the newe Testament and teacheth the same also, as
Rom.i. S. Paule Rom.i. doth, saynge: The
Rom.iii wrath of God apereth from heauen,
 agaynst al men. Item iii. All men are
 debtors before God. And no man is
 rpghteous before hym. And Chyste
Joh.xvi Joh.xvi. The holp gost shal rebuke the
 world of Synne. This is euē the thō-
 derbolt of god, wherewith he striketh
 downe al in one heape, bothe the open
 spinners, and the false saynctes, & suffe-
 reth none to haue right, but dypueth
 them all together into feare & despera-
 tion. Thys is the hammer (as Jeremy
Je.xxiij sayth) my worde is a hāmer that brea-
 keth harde stones. This is not actiua
Right contritio, a made repentaunce. But
contriti- passiua contritio, the rpght repentaun-
on. ce of the harte, the sufferpng and fel-
 lypnge of death.
Beginn And thys is even the beginnyng
ypng of of the rpghte Penaunce, and man
rpght must here heare this sentence, It is al
penaun in vayne with you all, whether ye are
ce, open spinners or saynctes, ye muste
 al become, and do otherwyle than
 ye

the Christen fayth.

ye are and do pet. We ye as great, wyl
se, myghtye and holp as ye wyl, here
is no man ryghteous.

But vnto thys offyce, both the new Promp
we Testament by and by minister, & se of
adde the comfortable promise of gra- grace
ce through the Gospel, whiche muste
be beleued, as Christe sayeth Marc. i. Marc. i.
Repente and beleue the gospel. That
is become and do otherwise, and bele-
ue my promise. And a littel before
hym John is named, A preacher of re-
pentance, for the remission of synnes.
That is, he shoulde rebuke them all,
& make them synners, that they might
knowe, what they were before God,
and knowledge them selues, as dam-
ned people, and so to be prepared for
the Lorde, to receyue hys grace, & of
him to hope and accepte remission
of synnes. For thus sayth Christe him-
selfe. Luce, xxiij. That repentance Luce.
and remission of synnes muste be xxiij
preached in hys name, amonge all na-
tions.

But where as the lawe doth dry- Offyce
ue thys her offyce onely, withoute of the
a ddi- lawe

The chiefe Articles of

without
additiō
of the
Gospel

Com-
forte of
the Go-
spell.

Psalm.
L. xxx.

additiō of the Gospel, there is death and hell. And man must dispayre, euē as Saul and Judas dyd accordyng to the saynge of Saynt Paul. The lawe flapeth through Synne. And agayn, The gospel doth not alwayes ble one manner or fallson to geue cōforte and forgeuenes. But by the worde, sacrament, and suche lyke, as we shall heare, to thintent that the redemptiō be plenteous by God, accordyng as the L. xxx. Psalm sayeth, agaynst the great captiuite of synne.

But now we must we make a comparyson betwene the false penaunce of the Sophistes, and the righte Penaunce, wherebp they may bothe so moche the better be vnderstande.

Of the false Papisticall Penaunce.

Unpossyble was it, that they should teache ryght of Penaunce, whylest they knewe not the ryght synne. For (as is sayd aboue) they holde a wroḡ opinion, cōcernyng the original synne.

For

the Christen faith.

For they saie, that the naturall powers of man, shold remayne hole and none of corrupte, And that the discretion the scoole of man can teache right, and the wille Thee of man can do right thereafter. And they saye that God undoubtedly geueth his graces, whan a man doth so muche, as is in hym, after his free wille.

Out of this must needs followe, that they onely repented the Actuell Sinne, as euill thoughtes, whereunto the Actuell dede shold consente (for euill motions, lustes, desires, and appetites, was no Sinne with them) euill wordes, and euill workes, whiche the free wille myght and coulde fullwell haue left vndone.

And to suche penance they putte three partes, Contrition, Confession, and Satisfaction, with this comforte & promise, that yf a man hadde right contrition were shewed, and made satisfaction, than hadde he there by deserved, forgiveness, and had made satisfaction for the Sinne before God. And so they taught the people in Penance, to truste in theyr owne workes

The chiefe Articles of

workes. Thereby came thys worde in
vsage, when the common Shafte or
Confession was read to the people.
Spare me Lord god &c. preserue my
lyfe, vntyl I may do penance for my
synnes, and amende my lyfe.

Here was no Christ, nor any thing
of fapth remembred. But men did ho-
pe by theyr owne workes to ouerco-
me synne, & to queneche it before God.
To that intent dyd we also become
Priestes and freers, because we woul-
de sette oure selues agaynst synne.

Contri-
tion.

As touchynge contrition, thus was
the matter handled, for asmuch as no
man was able to cal to remembraunce
al hys synnes (specially such as we
re comitted throughout the hole pere)
they dyd couepe the matter thus, whē
the forgotten synnes came afterwar-
des to remembraunce, than must they
also be repented and shryuen &c. And
thus they ware committed to the mer-
cy of God. Furthermore, for as moch
also, as no man knewe, howe great the
contrition shoulde be, that it myght be
sufficiēt & satisfactorie before god, they
gaue

the Christen faithe.

gane this comforte. He that could not
haue contrition, shoulde haue attritio, **Contritio.**
which may be called halfe contrition, **Attritio.**
or a beginning of contrition. For thei
vnderstode neyther of bothe, neyther
knowe they yet what it doth meane,
as littel as I. But such attritio was
counted contritio, when men went to
be shryuen.

And whan it came to passe, That
one or other sayde, that he coulde not
repente nor be sorow for hys synnes, as
might chaunce in louinge of harlottes
or desyre of vengeance &c. than dyd
they demaunde, yf he dyd not wyshe,
or would be glad, that he myght haue
contrition? yf than he sayd, yea, (for
who woulde here saye, nay, except the
deuyl him self) than did they accept it
for contrition, & forgaue hym hys syn-
nes vpon thys hys good dede. Here
induced they S. Bernarde for an ex-
ample. &c. Here doth it appeare, howe
the blyndenes of mannes witte dothe
grope in Gods causes, & seketh comfort
in her owne workes, after her owne
imagination, and can not ones thynke

on

The chiefe Articles of

on Chyrlte oz on fapth. Nowe pf men beholde it by the lpght. So is fuche Contrition, a made and inuented imagination, of mans owne power, withoute fapthe and withoute knoweledge of Chyrlte, wherein sometymes, the poore spinner, when he remembred hys lufte or vengeaunce, woulde rather haue lawghed than wept, except fuche as contrary wyle by the lawe were pynched a rpght, or were plagued of the deuyl in vayne with a fadde spirite. Otherwyle, was fuche contrition doubtles, cleane hypocrisy, & dyd neuer kyl the lufte of spynne. For they were conftroyued to repente, not withftondpnce, that they woulde leffer haue spynned more, pf it hadde ben without danger.

**Confef-
fion.
To fhy
ue all
fynes.**

Concerupng confelfion, thys was the order, Euery man was bounde to reherfe all hys fynnes (whiche was a thynge impoffible) thys was a great martyring of the conſcience. But fuch as he had forgottē, were remitted vnto hym vpon this condition, that whā they ſhoulde come to hys remembraunce, he

the Christen sayth.

re, he shoulde be bounde to confesse them. Thus coulde he neuer knowe, when he was shipuen cleene ynough, or whan the shipynge shoulde ones haue an ende. And was also sent to hys workes, and thus comforted. The cleuer he were shipuen, and the more he were ashamed, and so reupled hym selfe before the Prieste, so muche the sooner and better dyd he satisfye for the synnes, for suche humilite dyd deserue grace before God.

Here was also no sayth, nor Christe, And the effecte of the absolution was not tolde vnto hym. But in recytpnge of synnes, and beynge ashamed was all hys conforte. But it is vnspeakeable, what martyr, wickednes, vngraciounes, and Idolatrye hath ben brought bp through thys confessyon,

Satissfaction is yet the wyldest thynge of al. For noman coulde knowe howe muche he oughte to do for one onely synne. I omitte then for al. But here founde they a prett deuple. Namely, that they ordeyned a small satisfaction, whiche men shoulde be able
D ynough

Satisfaction.

The chiefe Articles of
prough to kepe, as fyue Water no-
sters, one dayes fastpnce &c. with the
rest of the penaunce, where they sente
into Purgatory.

Here was also a great calamite and
necessite, some thought that they shoul-
de neuer come out of purgatory. For
as muche as accordyng to the olde ca-
nons seuen yerres of penaunce was
dewe for one deadly synne. And yet
stode oure confidence also in our wo-
rkes of satisfaction. And yf the satisfac-
tion myght haue ben perfecte, than
shoulde oure confidence haue ben who-
ly let thereon, so that neyther fapthe
nor Christ shoulde haue ben profita-
ble or necessary, But she was impossi-
ble. For yf a man so shoulde haue do-
ne penaunce a hundreth yerres, he shoul-
de not haue knowen, whan he had ma-
de an ende of it, that was as muche
to sape, as alwayes to repente styl
and neuer to come to repentaunce.

And here came the holy See of Ro-
me to succour the pooze Church, and
Pardon invented the Pardons. Thereby dyd
he remitte, and ease the satisfaction.
ffirst

the Christen fayth.

First one pere, seven peres, an hundred peres &c. And parted it amonge the Cardinales and Bpshops, that the one coulde geue a hundreth peres, the other a hundreth dapes of Pardō. But to take awape the whole satisfaction, dōd he kepe onely for hym selfe.

Whan now suche thynge began to bypge in money a pace, and the bul market waxed good, than dōd he inuente the goldē pere, or pere of grace, and laped it at Rome, and that was called remission of payne, and synne. Golden pere. Thither ranne the people. For euery man woulde fayne haue ben eased of the heauy intollerable burthen. This was to fynd oute the treasures of the earth, and them to exalte. Incontinent ly after hastened the Pope further with all speede, and made many golden peres or peres of grace one bpou another. but the more he dōd deuoure golde, the gredper dōd hys gull ware. Wherfore afterwarde he dōd sende it oute into the countres by hys legates but plai Churches & houses were made ful of golden peres.

The chiefe Articles of

Last of al dyd he also take in Purgatorie among the dead. ffirst with instituting of masses and prayes, afterwarde with the Pardons and golden peres. Insomuch that within a whyle the soules waxed so good chepe, that he dyd delpue them for thre half pēs the pere.

Yet coulde not al thys helpe for all that. ffor the pope notwithstandinge that he taught the people to trust and to put theiꝝ confidence in suche Pardons, yet doth he hymselfe make it vn sure agayn. ffor he setteth in hys Bulles, that whosoever wyl be partaker of the Pardon or golden pere, must be contrite and shypuen, & also geue money. Nowe haue we hearde aboue, that suche contrition and confessyon, by them is vn sure and hipocrisy. In lyke maner also dyd noman knowe, what soule was in Purgatorie, And although there hadde ben any, yet knowe we no man, whiche of them had repented and confessed a ryght. And so dyd he take the deare money, and comforted them in the meane season with his
author

the Chriſten ſayth.

authorite and Pardons, and yet ſent them agayne to theſe uſure workes.

Nowe if there were any, that ſhould not thincke them ſelues guilty of ſuche actuall ſpynnes, in thoughte, worde or dede. Euen as I and ſuche other fre-
kes and prieſtes in cloſters and mon- Good
ſters would be, which with faſtpnge, workes
wachpnge, praynge, ſaynge of maſſe, & rygh-
harde rayment and couches &c, deſen teoul-
ded oure ſelues agaynſt euill though- nes ſold
tes, and would be holp with earneſt whiche
and by force or violence, and yet the was
Original euill wherein we be borne, ouer-
ſometyme in ſlepe did (as alſo S. Au- plus,
guſtyn and Jerome with other know-
ledge and confeſſe) accordynge to hyſ
kynde: yet ſhould euery man holde of o-
ther, that ſome were ſo holp, as we
taught, that they were without ſpynne
and full of good workes. Inſomuche
that we thereupon, ſhould parte and ſell
vnto other of oure good workes, and
the ouerplus, more than was neceſſa-
ry vnto vs, for to obtayne ſaluation.
Thys is true, & there are ſealles wryt-
tynges & examples ynough in hande.

theſe

The chiefe Articles of

These had no nede of repentaunce, for what shoulde they repente? seynge in euyl thoughtes they dyd not consente? what shoulde they confesse, whylest they dyd abhorre wordes? And herfore shoulde they satisfie, seynge they were not giltye of the dede? So that they also myght sel vnto oher poure Spynners, theyr rpyghteousnes whiche was moze then requisite. Such Synners were also the Pharisees and Scribes in Christes tyme.

John
Baptiste the
rpyghte
prea-
cher of
repentaunce.
Mat. iij

Here cometh the fyerp Angell S. John, the rpyght Preacher of penauance, and ltrpketh with a thonder bolthe together in one heape, sayng: Repent. Nowe thinke they, we haue repented al ready. These do thynke, we haue no nede of repentaunce. But John sayth, Repente bothe, for ye are false repen- ters, than are these false saynctes, and haue bothe nede of remyssyon of syn- nes, for as muche as ye bothe do not yet knowe, what the rpyght synne is, I omitte that ye shoulde repente it or eschewe it. There is none good of you, ye are ful of vbelefe, blyndenes, and

igno

The Chyssen saythe.

Ignoraunce of God, and hys wyl. For
there is he manifestly of whose plenti-
fulnes all we must receyue grace for
grace, and noman without hym can be **Joh. 1**
righteous before God. Therfore ye
ye wyl repente, repente truely. For
your penance is in vayne. And ye
Hypocrites that haue no nede of re-
pentaunce, ye progenye of vipers,
who hath certified you that ye should
escape from the wrath of God to come?

Euen so preacheth also S. Paul. **Rom. iii.**
iiij. saynge. There is none that vnder-
standeth none ryghteous, none that
seeketh after God, none that doth good
no, not one. They are all gone oute of
the waye, and are made vnprofita-
ble. **Rom. iii.**
Psalm.
riiij. liij.
& L. xliij

And **Act. xviij.** But nowe God bid-
deth all men euery where repente. All
men sayth he) none excepte that is a
man. **Act. xviij**

Thys repentaunce teacheth vs to Right
knowe the sinne, namelp, that with vs repen-
all is lost, and that euen heare and taunce,
skynne be naught, & that we muste be
renewed and become other menne.

The chiefe Articles of

Thys repentaunce is not, patched, vnperfect, and beggerly as the other, whiche repented the actuall synne, nei ther is it also vn Timer, as the other. For she disputeth not, which be synne, and which be no synne. But she breaketh al in peces, and sayth. That it is al synne, and nothynge but synne with vs, what shoulde we seke longe, and make diuision, distinction, or difference.

Contrition.

Therefore is also here contrition not vn Timer, for there remaineth nothynge whereby we might thynke any good, to satisfie for synne. But a bare, and sure sayntnes in all that we are, thynke, speake, or do. &c.

Confession.

In lyke maner, can also confession not be false, vn Timer, or vnperfect, for whosoever confesseth, that al thynges are nothynge but synne, with hym, comprehendeth al synnes, and leaueth none behynd, neyther doth he also forgette any.

Satisfaction.

Euen so can not the satisfaction al so be vn Timer, for she is not oure, vn Timer, synful worke, But the passion and bloude of the innocent lambe of God, which

the Chyristen faith.

which beareth the spynnes of the worlde.

Of thys repentaunce, preacheth Right S. John and after hym Chyriste in repen- the Gospell, and we also. With thys taunce, repentaunce do we thyste doune to the grounde the Pope and al whatso- ever is buyled upon oure good wor- kes. For it is al buyled upon a rottē vyle grounde, whiche is called good workes, or lawe, notwithstanding that there is no good worke, but all evyll workes. And that no man fulfylleth the lawe (as Chyrist Joh. viij. sayth) but al men transgresse it. Therfore is that buyldeyng altogether false lyes, and hypocrisy, where as it semeth to be moost holp, and moost sayest.

Joh. viij.

And thys repentaunce continueth amonge the Chyristians butyll death, for she sighteth with the remnaunt of spynne in the fleshe, throughout the whole lyfe. As Saint Paul Rom. viij. Ro. viij. witnesseth, that he dyd stryve with the lawe of hys membres &c. And that not by hys owne power, but through the gyfte of the holy goost, which also follo-

The chiefe Articles of

followeth the forgeuenes of synnes.

The same gpfte clenseth and wepeth
away dayly, the remanaunt of synne,
and laboureth to make man ryght, pu
re, and holp.

Of thys knoweth, neyther Pope
Theologians, Juristes, nor any man.
But it is a doctryne from heauen, de
clared by the Gospel, and must be cal
led heresy, amonge the bugodly sain
ctes.

Agayne pf there shoulde come any
sectys the spirites, as paraduētūre the
re are some ready at hand, & at the tyme
of commotion, come even to myne
owne face, which holde opinion that al
such, as ones haue receyued the spiri
te or remission of synnes, or are beco
me Christians, & afterwarde synne
agayn, do continue neuertheles in fai
the, and that suche synnes are nothyng
ge preiudicial vnto the, and crye thus.
Do what thou lyst, pf thou doest bele
ue, all is nothyng, for fapth quencheth
al synne, &c. And say moreouer, pf any
man synne, after the fapth and spirite
that thā he hath neuer hadde the faith,
and

the Christen sayth.

and spirite a ryght. Of suche frantlike men haue I had many before me. And I feare that yet in some there reigneth suche a deupll.

Therefore is it necessary to knowe and also to teache, that of the holy people aboue that, that they yet haue and feele the original synne, agaynste the whiche also they daily repent, and stryue, any waye fall in open synne, as David in aduoutry, murther and blasphemie of God, that as then the faith and spirite hath ben awake. For the holy goost suffereth not synne to beare rule and to gette the vpper hande, that the be committed. But hyndereth and defēdeth that she cā not do what she wpll. But of she doth what she wpll, then is sayth gone, and the spirite is not there, for it is as Saynt John sayth, whosoener is borne of God, sinneth not, and can not synne. And it is also very true as the same Saint John writteth, of we saie that we haue no synne, we lye, and goddes trueth is not in vs.

ij. Re. xi

i. Joh. iij

i. Joh. i

Of the Gospell.

Ube

The chiefe Articles of

We wpll nowwe retourne agayne to the Gospel, whiche geueth not alwaies one manner of waie, counsaile, helpe, and remedie agaynst synne, for God is abundantly ryche in his grace. ffirst thorough the worde by the mouth of the preacher, wherein is preached remission of synnes, throughout all the worlde, which is the proper of- fice of the gospel. Secondly, through baptism. Thirde by the blessed Sacrament of the altar. ffourth by the power and authorite of the keyes, and also per mutuum colloquium, et consolationem fratrum, Matthei. xviij. Ubi duo fuerunt congregati, &c.

Of Baptisme.

Baptisme is nothynge elles, but the worde of god in the water, commaunded through hys institution, or as S. Paule sayth, Lauacrum in verbo, as also Augustyn sayth. Accedat verbum ad elementum, et fit Sacramentum. And therfore holde we not Thomas A. with Thomas, and the freers, whiche neglecte

the Chyristen faithe.

neglecte the worde (Goddess institution) and sape: That God hath laped a spiritual power in the water, which wassheth awaie synne through the water, neither do we holde with Scotus, and the barefote freers, whiche teach, that baptisme doth wasshe awaie synne, by the assistaunce of Goddess wpll. So that thys cleanspunge is done onely through the wpl of God, and not at al, through the worde, or water.

Scotus

Of the baptisme of children, holde we that the children ought to be baptised, for they perterpne also to the promised redemption made by Chyriste, and the churche oughte to minister it vnto them.

Baptisme of children

Of the Sacramente of the aulter, holde we that Breade and wyne, at the supper, is the very body and bloude of Chyriste. And is not onely ministered and receyued of rpghteous, but also of wicked Chyistians.

Sacrament of the aulter.

And that men ought not to minister it onely vnder one kynd, and that we haue no nede of that high conning whiche

The chiefe Articles of

whiche teacheth vs, that vnder the one
kynde is as moche, as vnder bothe,
as the sophistes and the counsaill of
constaunce do teache. For though it
were euen true, that vnder the one be
as moch as vnder bothe. So is not yet
that onely kynde the whole ordre and
institution, by Christe instituted and
commaunded.

And in especiall do we condemne,
and curse, in the name of God, al those
that not onely bothe kyndes do refuse
But also arrogantly and contemptu-
ously forbidde condemne, and blasphe-
me thesame, for herespe. And sette the
selues therewith agaynste and aboue
Christe, oure Lorde and God.

Of the Transubstantiation, do we
regarde the spiteful Sophistrie no-
thyng at al, wheras they teache, that
breaue and wyne leaue or lose theyr
natural substance, & that onely there
remaineth the likenes and colour of
breaue, and no material breaue. For it
agreeth best with the scripture, that
there be and remaine breaue, as saynt
Paul doth call it hymself. The breaue
which

the Christen faith.

which we breake. And so let hym eate
of the breade.

Of the keyes.

The keyes are an offyce, and aucto-
rite, geuen vnto the church by Christ
for to bynde and lose synne. Not ones-
ly the grosse and wel known synnes,
But also the subtyll and secrete syn-
nes, whiche God knoweth onely, As **Pla. xix**
it is written, who can tel howe ofte he **Ro. viij.**
offendeth? And Paule Rom. viij. com-
playneth hymselfe, that he with the
fleshe serueth the lawe of synne. For
it lyeth not in vs, but in God, to iudge
what howe great, and how many the
synnes be, as it is written. Enter not **Psalm.**
into iudgement with thy seruant, for **L. xliij.**
in thy sight shal no man lpyng be ius-
tified. And Paul. i. Corinth. iij. sayth **i. Corin.**
also. I knowe nought by my selfe, but **iiij.**
I am not therfore iustified.

Of confession:

For as moche as the absolution Absolu-
tion.

The chiefe Articles of

of power and authorite of the keyes
is also a remedye and conforte, again-
ste synne and the euill conscience, in-
stituted by Christe in the Gospell. So
ought the confession or absolution in
no wise, to be abolished in the chur-
che, specially for the fearfull conscien-
ces sake, also because of the pong rate
people, whereby they may be exami-
ned and infourmed in the Christen do-
ctrine,

The re-
herſal
of ſyn-
nes
ought
to be
free.
Ro. viij.

But the reherſall of ſynnes ought
to be free for euery man, whatſoever
he wil reherſe or not reherſe, for as
longe as we be in the fleſhe, ſhall we
not lye, whan we ſaye: I am a wret-
ched man, ful of ſynne. Rom. viij, I fe-
le another lawe in my members. &c.
For ſeynge Absolutio priuata, proce-
deth fro the offyce of the keyes, ought
ſhe not to be contemned, but kepte in
hpghe reuerence, as al other offyces of
the Christen church.

And in theſe popnetes, concerning
the outewarde worde pronounced by
the mouth of the miniſter. We ought
ſurely to abyde by thys, That God
genueth

the Chyristen fayth.

geueth to no man hys spirite oz grace,
but onely throughe oz witt the forsaide
outwarde word afore goyng. **U**bhe-
rewith we vs defend agaynst the **En** **Enthu-**
thusiastes, That is spirites, whiche **liastes,**
boaste themselves to haue the spirite,
without and before the word and the
reafter iudge, interpretate and demie
the scripture oz worde pronounced by
mouthe, according to theyr pleasures,
as he of minster didde, and yet many
do nowe a dayes, whiche betwene the **impulster**
Spirite and the letter will be sharpe
iudges, not knowynge what they saie
affirme oz ordeyne, for the **Papacye**
also is all together **Enthusiasmus,**
wherein the Pope doth boaste, that al
lawes be in the coffre of hys herte, &
that whatsoener he iudgeth and bid-
deth with hys church, shoulde be spi-
rite and ryght, although it be aboue
and agaynst the scripture oz Goddes
worde.

Thys is the old deuill, and the olde **Gen. iij.**
serpent, which made Adam and Eua
also to become **Enthusiastes,** bringyn-
ge them from the outwarde worde of
God

The chiefe Articles of

God, vpon spiritualite, and their owne fantasmes, and yet dyd it also by other outward wordes. Euen as also oure Enthusiastes, condemne the outward worde, and yet ceasse not themselves to speake: but fille all the world with theyr bablyng & wrytting, as though the spirite coulde not come throughe the scripture, or worde of the Apostles mouth. But that he muste come by theyr wryttinges and wordes. Wherfore do they also not ceasse fro preachyng and wrytting, but pll the spirite hym selfe come into the people without and before theyr wryttinge as they boaste that he is come into the withoute preachyng or scripture: whereof to dispute more at large here is no tyme. And we haue in other places handled it sufficientlp.

ffor they also that beleue before theyr Baptisme, or become faithfull in their Baptisme, haue it throughe the outward worde aforegyng, as the olde which are come to vnderstonding must nedes haue hearde before, that whosoener beleueth & is baptised shal be saued, notwithstanding that as the
spylt,

the Christen fapth.

spylte, they not beleupnge after tenne
peres recepued the spirite & baptisme.

And Cornelius Act. x. had hearde Actu. x.
longe before by the Jewes, of Messias
that was to come, wherebp he was
rpyghteous before god. And his prap-
er and almose accepted in such fapth,
(euē as Luke calleth him righteous &
fearpng God) & could not beleue, nor
be righteous without such wordes, or
hearpng gopnge before. But s. Peter
was fapue to declare vnto him, that
Messias (in whome to come he had
thitherto beleued) was now come, &
that his faith cōcernpng the Messias,
that was to come did not hold him cap-
tyue any longer with the hard herted
Jewes, but might knowe that now he
must be saued through the presēt mes-
sias, & that he shoulde not with the Je-
wes denpe, nor persecute the same &c.

Summa the Enthusiasmus sticketh
in Adam & hys chyldren, from the be-
gynpng, vntyl the ende of the world,
grafted and planted in the of the olde
dragon, and is occasiō, myght & power
of all herespe, also of the papacye and
machomette. Therfore oughte and

¶

muste

The chiefe Articles of

must we abyde by thys, that God wil not handle with vs Christen men, but by hys outwarde worde and Sacrament. And all whatsoeuer is boasted of the spirite without thys worde and Sacrament is diabolicall.

Exo. iij.

For God woulde also fyrst appeare vnto Moyses through the fiery bush, and the outwarde worde. And no Prophet, nepther Elias, nor

ij. Reg.

Eliseus shold receaue the spirite withoute the tenne commaundementes.

xv.

ij. Reg.

And John the Baptiser was not conueyned, withoute the afore goynge worde of Gabriel, nepther shold he leape in hys mothers belly withoute the voyce of Marie.

xix.

Luc. i

ij. Pet. i

And S. Peter sayth. The Prophetes spake not by the wyl of man, but being moued by the holy Ghost, as the holy men of God. But withoute the outwarde worde were they not holy, moche lesse, shoulde the holy Ghost haue moued them to speake, being yet unholy, for they were holpe, (sayth he) when the holy Ghost spake thorough them.

the Christen fayth.

Of the Curse.

The great curse, as the Pope doth Create call it, do we take for a mere temporal curse. correction, and touched not by ministers of the church.

But the lesser, that is the righte Christen curse, That the open stubborne synners should not be admitted or suffred to come vnto the Sacrament, or other communion of the church, vntill they amende their synnes, and eschewe synne. And the preachers ought not to mingle the temporal correction with thys spiritual correction or curse.

Of anointynge, consecratynge,
or callynge.

If the Bysshoppes woulde be right and true Bysshoppes, and earnestly take vpon them the ministratiō of the Church and the Gospell, it myghte be graunted and permitted, for loue and vnities sake, but not of

The chiefe Articles of

necessite, that they shoulde ordeyne & confirme vs, and oure preachers, but yet al disgusping and fantastical of bugodipnes, and bragging set a part.

But nowe that they are not rpght Bpshoppes, neyther also wpl be: but worldly Lordes and Princes, whiche neyther preache, noz teache, noz baptise, noz communicate, noz yet wil exercise any maner of worke or offyce of the church, yea rather which distame, bere, persecute, and condemne suche offyces, and the setters forth therof, so may not yet the church for theyr sakes be destitute of ministers.

Therefore accordyng as the olde examples of the church, and of the fathers teache vs, wil and ought we our selues to ordeyne discrete persons, to suche offyces. And thys can they not forbidde or let vs, euen accordyng to their own lawe. For their lawes saye: That suche also, as are ordeyned, euē of very heretikes, shal be called, ordeined, & shpl remaine, Euē as S. Jerome writteth of the churches of Alexandria, that at the fyrst they were governed
of the

The Chyristen saythe.
of the bps & hoppers through Priesstes &
preachers indifferētly & in commune.

**Of matrimony concer-
nyng Priesstes.**

That they haue forbidden matri-
mony, and haue charged the Godly or
dre of priesthode with perpetual cha-
stite, that haue they done withoute al-
rpyght and reason. But haue handled
in that, lyke Antichristyshe, tyranny-
ouse, arraunt, and wicked persones, &
therewith geuen occaspon, of all man-
ner of horrible, execrable, & innumera-
ble synnes of vncleynnes, wherein
they sticke yet. And euen as littell, as
we or they haue authozite, and power,
of a man to make a womā, or of a wo-
man to make a man, or neyther of bo-
the. Eue so littell haue they had autho-
ryte & power, to separate such creatu-
res of God, or to forbidde the honest-
ly and accordyng to the lawe of matri-
mony, to dwel together. Therefore wil
we not consente into their ydel celiba-
te, nor suffer it.

¶

¶ iij matris

The chiefe Articles of
matrimony free and at libertie, accor-
ding as God hath ordeyned and in-
stituted thesame. And wil not rente
nor hynder hys worke. For S. Paule
sayth, That it is a deuelyshe doctrine.

Of the Church.

Church

We graunte not vnto them, that
they are the church, for they are not
the Church, neyther wyl we heare,
whatsoeuer they commaunde, or for-
bidde vnder the name of the church.
For thanks be to God, a chyld of
seuen yeres olde knoweth what the
church is, namely the holy beleupng,
and the shepe that heare theyr shep-
herdes voyce. For thus pray the chyl-
dren, I beleue one holy catholyke chur-
che. This holynes standeth not in sur-
plices, shauen crownes, longe gownes
and other of their ceremonies by the,
aboue the holy Scripture, inuented,
but in the word of God, and in ryghte
saythe.

Howe man is iustified before
God, and of Good workes.

What?

the Chyristen faith.

Whatsoever thereof hitherto and
alwayes I haue taught, knowe I not
in any wyle to alter, Namely, that we
thorough faith (as S. Peter saith) **Act. xvi.**
get another newe and pure herte, and
that God, for Chyristes oure mediators
sake, wil counte, and doth counte vs,
verye ryghteous and holp. Althoughe
the spynne in the fleshe be not cleane
extinguyshed, or dead, yet wyl he not
reken nor impute it vnto vs.

And vpon such faith, renewynge,
and remission of synnes, followe then
good workes. And whatsoever in the
same is also yet synful and vnperfect,
shal not be counted for synne nor imper
fectnesse, even for the same Chyristes
sake, But the man shal be called, and
also be ryghteous, and holp through
oute bothe in hys person, and in hys
workes, of mere grace and mercie in
Chyriste poured oute and dilated ouer
vs.

Therefore can we not boaste many
desertes of our workes, if they be lo
ked vpon, withoute grace and mercie.
But as it is written, he that reioyleth
let

The chiefe Articles of

1. Cor. i. Let hym reioyce in the Lorde, that is,
That he hath a merciful God. So is
it al good. We sape also, further: that
yf good workes followe not, so is the
fayth false, and not ryght.

Of Cloyster bowes.

Matth. xxiij. For as muche as the Cloyster bo-
wes fight quite and streyght against
the chiefe and princypal article. So
ought they to be cleane abolysshed.
For they are those, whereof Christe
speaketh, Mat. xxiii. Ego sum Chris-
tus &c. For he that voweth to leade a
cloyster lyfe, the same beleueth, that he
ledeth a better lyfe, than the commu-
ne Christen man, and wil by his wor-
kes, not onely bringe hym selfe to hea-
uen, but also to helpe other to heauen,
This is to denye Christ. And thei bo-
aste by their S. Thomas, that cloyster
bowes be equal with baptisme. This
is a blasphempe to God.

Of mans institutions.

That

the Chyristen sayth.

That the papistes sape, that mennes institutions, serue for the remission of synnes, or deserue saluation. That is vnrchristenly and damnable. As Chyrist sayth. In bapne do they wor- **Matth.**
shyppe me, teaching doctrynes which **xv.**
are nothpng but mennes pzeceptes. **Tit. i.**
Item ad **Tit. i.** Aduersantium verita-
tem. Item where as they sape. That
it is damnable to breake suche institu-
tions, That is also vnttrue.

These are the articles, where vnto
I must stande, and wyl stande, vntill
my death, God willpng, And knowe
nothpng therein to alter nor to geue
backe. But pf any mā will geue backe
any thpng, let hym do it bpō hys owa
conscience.

Last of all is pet the Popes Jou- **hallo?**
glinge bagge behpnde, of foolpshe **wyng**
and chpldyshe Articles, as of hal- **of chura**
lowpnge Churches, Chyristonpge of **ches**
billes, Baptismpge of aulter stones, **Chyriste**
and biddpge of Gossippes there- **wyng of**
vnto, that gaue somewhat thereto, **billes.**
xc. Which Baptismpge is a flander
and mocke, of the holy Baptisme,
6

The chiefe Articles of
so that it ought not to be suffered.

After that, of halowpug of lpghtes, candels, palmes, Eakes, wafers spoces and worthes &c, whiche neuer the les can nepther be called halowed, noz pet be halowed, but is a mere mocke and decepte. And of suche iuglunge castes, an innumerable sorte, whiche we committe vnto theyr God and to them selues, to worshyppe, vnto they waxe werp. We wyl not be entangled therewith.

The con-
fession or knoweledgynge of
the saythe of Doctor Marten
Luther.



Das moche as I
se, that sectes & errours
from day to day do more
and more increase, and
that Satā doth not ceasse
from hys fure and Tyrannye: Co
thintent

of doctoꝝ **Marten Luther.**

thintent that not from hencefurthe,
durpnge my lyfe oz after my deceasse,
any myght come, & take holde of me, &
falsely interpzetate my wryttinges,
foz to stabllyshe thepꝝ errours there
by, even as the Sacramentarpes, and
Anabaptistes began to do. So wpll I
by thys wryttinge before God, and
all the worlde, knoweledge my fapth
from pece to pece, whereby I inten
de to abyde and perseuere vntyll my
death, and therein (whiche God bou
chesafe to graunte me) to departe out
of thys world, and to come before the
iudgement seate, of oure Lorde Jesus
Christe.

And pf any man after my deceasse
shoulde sape, pf Luther were a lyue
nowe, he woulde teache and take this
oz that article othertwse, foz he hath
not seanded & examyned it sufficiently
&c. To thys I answer nowe as then,
and than as nowe, That I by the gra
ce of God, haue moost diligentlly and
moost earnestlly remembred, and pou
dered al these Articles, and haue exa
myued searched and often retracted
them

The confession of the faith
them agayne and agayne throughout
the scripture, and wil so surely & sted-
fastely fight for them, as I haue all
readp foughten for the Sacramente of
the altar,

I am not now drunken, nor vnadui-
sed, I knowe right well what I saie:
And also feele right wel, what charge
it is vnto me agaynst the commynge
of oure Lorde Jesus Christ to the last
iudgement. Therfore let no mā make
a geste or a trifelpnge matter of it,
for it is earnest vnto me, for I knowe
Satan, by Gods grace, a greate
parte, Seyng he can peruertere and tan-
gle the worde of God, and scripture,
what woulde he not do with myne, or
with other mennes wordes?

I
first I beleue with herte, the hygh
Article of the godly maiestye, That
father, Sonne, Holy Ghoste, three
seuerall persons, is one righte onely,
naturall, true God, maker of heauen
and earthe, in all thynges contrary
to the Arrianes, Macedoniens, Sa-
bellines, and suche lyke hereses.
Gene.

of doctoꝝ Warten Luther.

Gene.i. accordyng as all that hath be-
holden and kepte hitherto, bothe in
the Romyshe Churche, and in all
the worlde by the Christen Chur-
ches.

11

Secondarely, I beleue, and knowe Second
that the Scripture teacheth vs, person
that the seconde Person in God, na- in God.
mely the Sonne, is onely become be-
sp man, of the holy Ghost, conce-
ued withoute the helpe of man, and
borne of the pure blessed virgyn Ma-
ry, as of a ryghte naturall mother, ac-
cordyng as al thesame. S. Luke doth Luc.i.
clearly describe, and as the Prophetes
haue declared, So that not the father
or the holy Ghost dyd become man,
as certeyn heretikes haue taught.

Also that God the Sonne hath
not onely taken vpon hym the body,
without a Soule (as certeyn here-
tikes haue taught) But also the Soul
that is, a whole perfecte man-
hode, And the ryght seede or Chylde,
promysed to Abraham and David,
and

The confession of the faith

and is borne a naturall sonne of Mary, In euery condition and shape a right man, euen as I am my selfe and al other, excepte that he was borne without synne, onely of the virgyn by the holy Ghost.

And that the same man is verpe
God, as an euerlastyng inseparable
person become of God and man, so
that Mary the blessed virgyn is a be-
Nestorians, ryght mother, not onely of the man
Christe, as the Nestorians teache, but
of the sonne of God, as saynt Lucas
sayth That holy one, whiche shall be
Luc. i borne in thy shalbe called the Sonne
of God. That is my Lorde, and the
Lorde of all men, Jesus Christe, the o-
nely right natural sonne of God, &
Mary, very God and man.

The
sonne of
God
suffered
for vs,
Also I beleue, that the same sonne
of God and Mary, oure Lorde Jesus
Christe suffered for vs wretched syn-
ners, was crucified, dead and buried.
Wherby he dyd delpue vs from
synne, death, and euerlastyng wra-
the of God, through his innocent bloude,
and that he rose agayne the thyrde
daye

of Docto: Marten Luther.

dape from death, and ascended into
heaven, and sitteth on the ryght hand
of God the ffather almightie, a Lord
aboue all Lordes, Kynge ouer al Kyn
ges, and aboue al creatures in heauē,
earth, and vnder the earth, ouer death
and lyfe, ouer synne, and ryghteous
nes.

ffor I knowlege and can testifie
by the scripture, that al mē cam of one
man Adam, and of the same thozough
the byrthe byrthe with them, and in
herite, the sal, trespas, & synne, whiche
thesame Adam in Paradys, throughe
the deupls wickednes dōd perpetrate
and so with hym are borne in synne,
lyue and dye, and must be condemned
to euerlastynge death: If not Jesus
Christe were come to succour vs, and
as an innocent lambe had taken vpon
hym, al oure transgressions and syn
nes, satisfed for vs by hys passyon,
and yet dāply standeth and maketh in
tercessyon for vs, as a true mercifull
mediatour, Sauour, and onely priest
and Bpshp of oure soules.

Hereby do I reiecte and condemne

ff

as

All men
borne in
synne.

Gen. iii

Esa. liii.

Rom. i. ii.

Gal. iii.

i. Tim. ii.

Heb. viii.

ix.

Jo. xvi.

i. Joh. ii.

The confession of the faythe
as for a mere errour, all such doctrine
as commendeth our free wyl, as that
whih strpueth cleane against such hel-
pe and grace of oure saupour Iesus
Christe. For sepng without Christe,
death and synne be oure Lordes. & the
deupl oure God and Prince, there can
be no strength nor power, no wille
nor vnderstandpng, wherchp we be
able to prepare oure selues or to thin-
ke towards the righteousnes and sp-
se. But must be blynded and captiue,
at the deupls and synnes owne com-
maundement, to do & to thinke, what-
soeuer pleaseth him, and is contrary to
God, and hys commaundementes.

**Netwe &
olde Pe-
lagians**

**Original syn-
ne.**

In lyke maner do I also condemne
bothe new & old Pelagians, that wil
not graunte the original synne to be
synne, but that it should be a lacke or
impedimēt. But for as much as death
goeth ouer al men, must nedes the ori-
ginal synne, be no smal faulte, but an
excedpng great synne, as I. Paul saith
i. Co. xv The reward of synne is death. And as
Ise. xiiij gapn synne is deathes styng. So saith
Psal. li. also David Psal. li. Beholde I was
shapen

of Doctor Marten Luther.

shapen in wickednes, & in synne hath
my mother cōcepued me. He saith not
My mother hath concepued me with
synnes, but I, I, I am shapen in wic-
kednes, and my mother hath concep-
ued me in synne. That is, I am growē
of sinful seede in my mothers wōbe as
may be gathered of the Ebrewe texte.

Furthermore, I do reiecte and con-
demne also, as mere deuelysh sectes &
errours, al orders, rewels, cloysters,
mynsters, and al what soeuer of men,
besydes and without the scripture, is
inuented and instituted, stablyshed
with bowes & plightynge, notwith-
standyng that many great Sapientes
haue lyued therein, and as the electes
of God, at thys tyme thereby haue bē
seduced, and yet at the last by the faith
in Iesu Christ were deliuered, & esca-
ped. For sepyng such orders, mynsters
& sectes, to that intent haue lyued, and
are kepte, that by suche wayes & wor-
kes men wil and maye be saued, and
escape from synne and death. So is
it an open abhominable blasphem, and
denying of the ouerly helpe and grace

The confession of the faythe

Act. iij. of oure onely Saupour and Media-
tour Jesus Chylte. For there is none
other name geuen vnto vs, whereby
we maye be saued, but onely thys,
whiche is called Jesus Chylte. And it
is impossoble, that there shoulde be
more Saupours, wayes, or meanes to
be saued, than throught the onely righ-
teousnes, whiche is oure saupour Je-
sus Chylte, whiche is geuen vs freely
Rom. iij. and set forth of God, as oure onely
mercy seate. **Rom. iij.**

It were wel good, yf Closters or
impulsters were kepte and mainteyned
to thys pntent that ponge people the-
rein myght be taught the worde of
God, the Scripture and Godly nour-
ture, whereby myght be educated
brought vp and prepared, men of le-
arnynge and discretion, apte for Wy-
shoppes, Curates and all maner of
impulsters of the churche, and also me
of learnynge and discretion, for
the gouernaunce of the publyke wea-
le, and honest discrete learned women
whiche afterwarde myght knowe,
howe to kepe house Chyltenly, and
to

of Doctor Marten Luther.

to brynge vp childre. But to seke the
re a way of saluation, that is a deuile
ly she doctryne, and a fapth diabolical.

i. Timot. iij.

i. tim. iij

But the holy orders, and ryghte
Mynters of God instituted are the
se three. Priesthode, matrimony, and
temporall power. All suche as are found
in the cure or ministracion of the word
be in a holy, ryght good ordie and sta
te, acceptable vnto God, as they that
preache, minister the Sacramentes,
they that procure and further the co
mon good, clarkes, hoves, or seruants,
that serue suche persons, &c. All
these be pure holpe workes before
God.

Holy or

ders of

God in

stituted,

Church

mini

sters.

In lyke maner, whosoever is a fa
ther and mother, and ruleth hys owne
house honestly, and bryngeth vp chyl
dren, in Goddes serupce. Thys is also
mere holpnes, and a holy worke, and a
holy order.

father

& mo

ther.

Item, where as the chyl dren, or fa
milpe be obedyent to theyr parentes,
or rulers, is also mere holpnes, and
whosoever is founde therein, is a ly

Childre

familie

ff iij

upnge

The confession of the sayth vponge sapnte vpon earth.

In lyke maner also, Princes, or su-
perious, Judges, Officers, Chauce-
celers, Scribes, seruauntes, maydēs,
and al thep that do serue such, mozeo-
uer al such as mekely obey, is al mere
holynes, and a holy ipse before God.
Because that these three states or or-
ders are comprehended and establis-
hed in Gods worde, for whatsoener
is groundes vpon Goddes worde,
must nedes be holy, for Goddes wor-
de is holy and sanctifyeth al thynges,
that be of it, or in it.

Superi-
ours
Subie-
ctes.

Christia
Charite

Matth.
xxv.

Besides these thre estates or Or-
ders, is now the commune order of
Christian Charitie and lone, wherein
we do not onely serue the thre orders,
but also euery neddy person in general
in al maner of benefytes, as to refres-
he the hungry, and the thursty &c. to
forgeue vnto the enemyes. To praye
for all men vpon earthe, suffre al ma-
ner of wronge vpon earth.

Beholde, these are called good
workes euery one. And yet is none of
these Orders a waye to saluation.
But

of Doctor Marten Luther.

But the onely way remaineth aboue
all thes, namelp, the fapth in Iesus
Christ. For there is great difference, To be
betwene to be holp, and to be saued. holp, &
We are saued onely throughe Christ. to be
But we be holp, bothe through suche saued,
fapth, and also by suche godly estates
and orders. The vngodly mape also
haue many holp thynge, and yet are
they not saued thereby, for oure God
will haue suche workes of vs, to his
praple and glorie, and all they that
so are saued in the fapthe of Christe,
doo suche workes and kepe suche Or-
ders.

And whatsoeuer hath ben sayde
of the state of matrimony, thesame
muste also be vnderstande of the
estate of Widdowes and virgins,
for they belonge also to the house,
and to the house keepinge. If nowe
these orders and godly estates do not
worke saluation, what shoulde than
the deuelysh mynsters and cloysters
doo, which are come by bare & naked
without Goddes worde, and besydes

The
estate of
wido-
wes and
virgins

that

The confession of the sayth
that strue and rage furiously against
the onely waue of sayth.

Delp **Thy** **delp**, I beleue in the holpe
Thooft **Thooft**, which with the father and the
sonne is verp God, and from the fa-
ther and the sonne everlastingly proce-
deth. But a seueral person, in a God-
ly substance and nature. Through the
which, as a spuel, everlastynge God-
ly gyste, & grace, are al saythful peo-
ple garnished with sayth and other
spiritual gystes, rapped vp frō death,
delpuered from synne, and made ioy-
ful and comfortable, bolde and sure in
conscience for thys is oure reioysing
pf we do fee le the witnes of thys spi-
rite in oure hartes, that God wpll be
oure father, forgeue oure synnes, and
hathe geuen to vs everlastynge lyfe,
freely. And that al through the meri-
tes of Christus, whiche by hys death
hath purchased for vs suche a spirite,
and that we oure selues through oure
workes can deserue nothynge, but is
geuen to al them that heare the worde
of God, and embrace it.

These are the three Persons, and
one

of Doctor Martin Luther.

one God, whiche hath geuen hym self
whole and all vnto vs, with al that he
is and hath. The father geueth hym
selfe vnto vs, with heauen and earth,
and all creatures, that they must serue
and be profitable vnto vs. Howe be it
this gyfte was darkened through the
fall of Adam, and become vnprofita-
ble. Therfore dyd afterwarde the son
ne also geue hym selfe vnto vs, al hys
workes, death, wylledome, and rygh-
teousnes, and reconcyled vs to the fa-
ther, whereby we are quickened a-
gayne and iustified, and also maye
knowe and haue agayne, the father
with hys gyftes.

And because that thys grace could
profite no man, if she were kept so clo-
se and hydden, that she coulde not co-
me vnto vs. Therfore cometh the holy
Schoole and geneth hym selfe also,
whole and al vnto vs, which teacheth
vs to knoweledge suche benefytes of
Christ shewed vnto vs, helpeth vs to
receiue and kepe them, profitably to
vse and distribute them, to increase &
forther them. And doth euen the same
inwardely

Father

Sonne.

Holy
Schoole

The confession of the fayth
inwardely and outwardely. Inwardely, through faith, and other spiritual benefites. Outwardely through the Gospell, through Baptisme, & the Sacramente of the aulter, through the whiche as by thre meanes, or wayes, he cometh vnto vs, and putteth in our mynd the death, of Christ in vs, and maketh it profitable to oure saluation.

Baptisme.

Therefore do I holde and knowe, that lyke as there is but one Gospell, and one Christe. Euen so is there also no more but one Baptisme. And the Baptisme in it selfe, is a Godly Ordinance, euen as his Gospell is also. And lyke as the Gospell, is not false or vntrewe, because some doo falsely vse, or teache or beleue the same. Euen so is not Baptisme false, or vntrewe, all though some did receyue it or geue it withoute faith, or did otherwys abuse it. Wherefore I do vtterly reiecte and condemne the doctrine of the Anabaptistes, and Donatistes, and whatsoener they be that Baptise a gayne.

Anabaptistes.
Donatistes,

Euen so do I speake & knowe. **Also**

of Doctor Martin Luther.

also of the Supper of the Lorde, that
euen there by the very body and bloud
in breade and wyne mouthely is ea-
ten and drunken. Although the Prie-
ste whiche dothe minister the same, or
they that do receyue it, did not beleue,
or did other wayes abuse it. For it
standeth not in mannes beleue or vn-
beleue. But in Goddes worde and or-
dyninge. Excepte, that they before
did alter & falsely interpretate God-
des worde and Ordinaunce, as the
present enemies of the Sacramente
do, whiche in dede haue nothinge but
breade and wyne. Because they haue
not also, the wordes and ordinaunce
instituted of God. But haue peruer-
ted and altered the same after theyr
owne fantasie.

After this, I beleue, that there
is one holy Catholike Church vpon
earth, that is the fellowshippe and
number, or congregation of all Chri-
stians, through out the whole worlde
the onely Spouse of Christe, and his
mysticall body, whereof also he is the
onely heade, and that the Bishoppes

Sup-
per of
the Lorde

One ho-
ly Ca-
tholike
Church

The confession of the fayth

pes oz curates are not heades, nor Lo-
des nor bishpdegromes of the same, but
ministers, frendes, and as that worde,
Bpshopp spgnifpeth, Ouerseers, sur-
uepours, and Puruepers.

Christia And the same Christianite is not o-
nite dis- nely vnder the Romyshe Church, oz
persed Pope, but dispersed throughout the
in al the whole worlde, as the Prophetes haue
worlde. shewed, that the Gospell of Christe
shoulde come in al the worlde. Psal. ii.
Psal. ii. Psalm. xix. So that vnder the Pope,
Psa. xix. Turkes, Perses, Tatters, and euery
where the Christianite is dispersed bo-
dely. But congregated spiritually in
one Gospell and faythe, vnder one he-
ade whiche is Christe. For the Pape
is vndoubtedly, the ryght kyng-
dome of Antichriste, oz the ryght ty-
rannye agaynst Christe, which sitteth
in the temple of God, and ruleth with
traditions of men, as Christe. Matth.
Matth. xxiii. and Paul. ii. Thessa. ii. do decla-
xxiii. re, Howe be it helpe des thys also, the
ii. thess ii. Turke, and al here pes, wheresoeuer
they be, belonge also to thys abhomp-
nation, which is prophesied to stande
in

of doctoꝝ **Marten Luther.**

in the holy place. But nothynge lyke
vnto the Pope.

In thys **Christianite**, and whereas
the is, there is remission of synnes,
that is a kyngedome of grace, and of
the ryght Pardon, ffor even there is
the Gospel, Baptisme, the sacrament
of the aulter, wherein remission of syn
nes is offered, geuen and receyued, &
even there is also **Christe** and his spi
rite and God.

Remis
sion of
synnes.

And withoute thys **Christianite**, is
no saluation, nor remission of synnes.
But everlastynge death, and damna
tion. Although there be great appea
raunce of holynes, and many good
woꝝkes, yet all is in vayne. And thys
remission of synnes, is not at one ty
me, as in Baptisme to be looked ffor,
as the **Monastes** do teache, but as ofte
and many tymes, as man hath nede of
the same vntyl the houre of death.

Monas
tes.

But the Pardon which the **Romyshe**
the **Churche** hath and geueth is a blas
phemous seduction, and deception, not
onely because that it is a feueral thing
inuented, and set vp, ouer and besides
the

Poppish
Pardon

The confession of the faith
the comūne remission. Which through
oute the whole Christianite, through
the Gospell and Sacramentes is ge-
uen, and thereby the comūne remis-
sion is dishonoured and set at nought,
but also because it stablysheth and
groundeth the Satisfaction for synnes
vpon mennes workes and merites of
Sapientes. Notwithstandinge that one-
ly Christ can satisfie for vs, and hath
satisfied for vs.

**To
praye
for the
deade.**

For the deade, for as moche as the
Scripture maketh no mention there
of, holde I that of free intention it is
no synne, thus or in lyke maner to
praye, Lorde God of the Soule be in
suche case, that she maye be helped,
vouche saf to be mercifull vnto her, &c.
And whē that is done ones or twyse,
then lett it suffice. But the diriges, and
Soule masses and perelp myndes, are
not anapliable. And it is the devills
fapre or market.

**Purgato-
rie.**

We haue also nothing in the Scrip-
tur of Purgatorie, and it was surely
brought vp by Robyn good fellowe,
or by suche illusions of the deuill, There-
fore

of doctor Martin Luther.

fore holde I that it be not necessary to beleue one, howe be it all thinges are possible vnto God. And he coulde purgifye the Soules well enough after their departinge fro the body. But he hath not declared it by worde or writinge, wherfor also he will not haue it beleued, howe be it I knowe will a purgatorie besydes, but of that is not to be taught in the congregation, nor yet to be hailed agaynst it with foundations and vigilles.

Of worshipping of Sapyntes, haue other taken in hand, before me. And it pleaseth me, & I beleue it also, that one in Christe ought to be worshipped as oure mediatour, this geueth the Scripture and it is sure. Of worshippinge of Sapyntes is nothing in Scripture; Therefore must it nedes be vntrue, and not to be beleued.

The vinctiō. If she wer kepte according to the Gospell. Mar. vi. & Jac. v. myght be suffered. But to make a Sacramēt there of is in vayne for euē as in the place of diriges & Soul masses, well might be made a sermō of death & everlasting lyfe, And so prayed by the
buriall

Whore
ship
ping of
sapy
ntes.

Vinctiō
Mar. vi
Jac. v.

The confession of the faith

burpal, and rememberpng oure rude,
(as it appeareth that the elders haue
done) So were it also well done, that
men wente to the spcke, prayng & ge-
upnge good exhortacions. And pf me
woulde anopnte hym with ople besp-
des, shoulde be free and at liberte in
the name of God.

Confes-
sion.

Of Confession, holde I and knowe
that she oughte to be free withoute
compulssion, not bounde with lawes,
to any tyme, person or fasthpon, But
foz as muche the absolutpon, whiche,
is spoken therein and receaued (which
is none other but Goddes owne wor-
de, and also ought to be recepued none
otherwple then pf God dyd speake it
hym selfe) So do I take confesspon foz
suche Abolutions sake, to be a who-
lesome comfortable, profitable thynge
wherein a sorowful, miserable consci-
ence, may seke and fynd conforzte and
helpe. And whosoever doth despyle it
that he despyleth Goddes word, and
is not worhp of the sacrament, howe
be it the reherfall of synnes is not ne-
cessary, but it is sufficient, that a man

Reher-
sal of
synnes.

notifie

of doctor Marten Luther.
notifpe that thyng, which at that same
tyme doth pricke oz encombe his con-
science.

Even so nede not men also to make **Matri-**
a Sacrament of matrimony, & prielt. mony
hode. For they are neuertheles holpe **Prielt.**
orders pnowh in them selues. Ther. hode.
foze is penaunce nothing elles, but the
exercyse & power of baptisme. That
these two sacramentes remayne bap-
tisme, and the supper of the Lorde be-
spdes the Gospell, wherein the holpe
Ghooft doth plenteously offer geue,
and worde remission of synnes vnto
vs.

But for al abominations do I hold **Mass**
the masse whiche is preached and sold
for an oblation oz sacrifice, and good
worke, wherupon now all monasterys
and cloysters do stande, but God wil-
lynge shal shortly be lapde. For al-
though I haue ben a great shamefull,
abominable synner, and haue spent,
and losse my pouthe also damnable,
yet are these my greatest synnes, that
I haue ben suche a holy freer, & with
so many masses by the space of xv.

peres

The confession of the fayth
 peres haue so abhominably offended,
 martyred and plaged my deare Lord.
 But thanks and prayse be geuen vnto
 to hys inestimable goodnes, for euer,
 that he hath brought me oute of suche
 abomination, and yet dayly preser-
 ueth me, (althoughe I am very vnto
 thankful) and strengthened me in
 fayth.

Wherefore I haue perswaded, and
 yet do perswade, to leaue and forsake
 the mpsters, and clopsters with their
 bowes & to geue themselves abroad
 in the ryght order of Christe, to thinke
 that men may escape fro such ab-
 hominatyon of masses, and blasphe-
 mous holynes, as chastite, poverte, o-
 bedience, whereby men intende to be
 saued, for as goodly as it was in the
 primitive church, to kepe virgyns, so
 abhominable is it now that men there-
 by deuyse the helpe & grace of christ,
 for we can lye wel ynough virgyns,
 wydowes, and chaste, withoute suche
 blasphemous abomination.

Chastite.
 Poverte.
 Obedi-
 ence.

Images

Images, belles, masse garmentes,
 deckynge and trympynge of Churches
 aulter

Of Doctor Marten Luther.
aunter lpghtes, and suche lpe, holde
I indifferent, and at libertie. Howe
be it, I take Images oute of the scrip-
ture, and of good hystories, verp pro-
fitable, wherfore I holde not with
the destroyers of al Images.

Laſte of all I beleue the resurre-
ction of the deade at the laſt daie, bo-
the of the good and the badde, that euē
there euery man maie receiue in his
body, accordynge to hys deſerninge,
and that the good ſhal lpe perpetu-
all with Chriſte, and the wicked ope
euerlaſtingly with the deuill, and
hys Angels, for I holde not with
them that teache. That the deuils
alſo ſhall at the laſte come to ſaluati-
on.

Resurre-
ction
of the
deade.

Whys is my ſaythe, for thus bele-
ue all true Chriſtians, and thus tea-
cheth vs the holpe Scripture. But
what ſoeuer I haue here ſpoken to li-
le, ſhal my booke ſufficiently teſtifie &
declare.

Wherfore I deſyre al ſaythful har-
tes to beare my recorde, & to praye for

G y

me

The confession of the fayth
me, chat in thys fayth I may perseue
re and make myne ende. For (whiche
God forbidde) if I shoulde through
temptation persecution or necessite of
death scape any other thynge, It shoulde
be false, and I will knoweledge

openly by thys, that it is false.

And of the devils inspi
ratio, whereunto hel

pe my, my Lorde,

and Saviour Jesus

Christ halbe ble

sed for ever

and ever

A M E N.

Of the right

Olde Church, what, where
and who she is, and where by she
maye be knowne.



The cause, wher
fore the papistes do
call vs heretikes, is
this. They sape,
that we be fallē frō
the holp church, &
haue set vp another
newe church. Here vpon is to be an-
swered. For as muche as they boaste
thēselues, that they be the ryght chur-
che, so ought thei to proue the same, yf
they by any ground (for we despyre not
much ground) proue the same, then will
we peldē oure selues, come and sape:
Peccauimus, miserere nostri. But yf
they cā not proue it, thē must thei ne-
des confesse (be it willpng or vnwyl-
png) that they be not the church, &
that we cā not be heretikes, for falling
frō that vble church. Neawhylest the-
re is no mediation, so muste we be the
church

Of the ryghte olde

church of Christ, & the church of
the devil, or contrariwise. Therefore I
wyl say much on this point, that I
prove, which is the true church. As long
as that proofe is not there, it is in vain
that the one part boaste the selue the
church, & call the other heretikes, The
one partie must needs be false & wrong.

Two
maner
of church-
es.

mat. vii.

Matth.
xviij.

But there be two maner of churches,
from the beginning of the world untill
the end, the which S. Augustyn calleth
Carnal, & Abell. And the Lorde Christe
commaundeth vs, that we should not re-
ceive the false church & discerneth him-
selfe two churches one true, another
false. **Matth. vii.** Beware of false Pro-
phetes which come unto you in shepes
clothinge &c. As heras Prophetes
be, euē there be churches, wherein they
teache. If the Prophetes be false; thā
be the churches false also, which beleue
& follow the prophetes. Now could
we neuer as yet hitherto obtaine of the
papistes, that they would shew, where-
fore that they are the right church, but
they stande onely upon the sayngs of
Matth. xviij. That men muste heare the
church, or elles they must be lost. And
yet

Catholyke Church.

yet in the same place Christ saith not,
who, where, or what the church is: but
wheresoeuer the church is, euen there
should me heare her. Eue that same do
we cofesse & say also. but we aske, whe-
re, & who is the church of christ, not of
the name, but of the bepng do we aske

Aske as yf I should aske a drunken
man bepng half sleppng half wakpng,
or a foole I praye the tell me, who, or
where is the Church? And he shoulde
answer me, tenne tymes one after ano-
ther, nothing elles but thus, me ought
to heare the Church. Howe shoulde I
heare the church not knowing, who or
where she is? Yea sape they we Papi-
stes, haue abyde in the first old church
fro the Apostles time hitherto, therfo-
re be we right y descended fro the olde
church, & remayne hitherto, but ye be
falle fro vs, & are become a new chur-
che agaynst vs. Answer, But howe
then yf I should proue, that we abyde
by the right old church: yea that we be
the right old church; and that ye be fal-
le from vs, that is fro the old church,
& haue reared a newe church agayste
the old church: that same let vs heare.

Of the ryghte olde

Baptis-
me.

ffyrste, wil noz can no man denye
this, that we as wel as the papistes ca-
me out of the holy baptisme, & are cal-
led christians of the same. Now is ba-
ptisme no newe thinge, noz pet of vs
at this tyme invented, but it is euē the
same olde baptisme, that Christe hath
instituted, wherein the Apostles and
the primitive church, and all christians
thereafter, hitherto are baptised. Haue
we now the same baptisme, & the first
olde (and as in Simbole standeth Ca-
tholice, that is the hole christen) church
and are even baptised in the same, then
belonge we surely in the same old and
hole christen church, which with vs to-
gether, & we with her together come
of one maner of baptisme, & is concer-
nyng baptisme, no difference. Baptis-
me is the chiefe & first sacramēt, with-
out the which al other be nothings, as
thei must cōfesse thē selues. Therfore
cā not the papistes, with the trueth cal
vs a new church oz heretikes, sence we
be children of the old baptisme, as wel
as the Apostles thē selues, & the hole
Christianite. One maner of baptisme.
Secunda

Catholyke Church.

Secondarely, wil noman denye this,
That we haue the blessed Supper of
the Lorde, lyke and euen, as Christe
hym self hath instituted. And the Apo-
stles there after, and the hole Christia-
nite hath bled, So that we eate and
drinke with the vniuersall Christiani-
te, of on borde, and receyue with them
one maner of olde sacrament, and ha-
ue therein nothing renewed nor chan-
ged. Wherefore we be with them one
maner of Church, or as S. Paull saith
i. Cor. xi. one body, whiche eate of one
breadye, & drinke of one drinke. Where-
fore the Papistes can not call vs here-
tiques or newe Church, excepte they
muste call Christe, the Apostles and
the vniuersall Christianite heretiques
before, euen as they do in dede. For we
be with the olde Church, one Church
in one Sacrament.

Thyrdely, can noman denye. That
we haue the right olde kapes, and vse
them none otherwyse, then to bynde &
to lose synners that be all agaynst
Goddes commaundement, as Christe
hath instituted them, & as the Apostles
and

Supper
of the
Lorde.

i. Cor. xi

Kapes.

Of the ryght olde

and the vniuersall Christianite haue
blessed them hether to. And haue also one
hope & vse with the olde Church, wher
fore we be the same olde Church, or at
the least in it. For we make no newe
hope, nether make we newe lawes, ne-
ther do we there with, exclude kynges
& Princes and their tēporall powers.
But onely shutte the spynners out & in-
to the kyngdome of heauen like as the
olde Church hath done (by the com-
maundement of the Lord) wherein the
Papistes do falsely helpe vs, yea blas-
pheme the olde church, the Apostles
and Christ hym selfe in vs.

Office
of prea-
ching.

Fourthely, can noman denye, That
we haue the office of Preaching, & the
word of God spicerely & ryghely, ear-
nestly teaching & dyspynge the same,
without any maner of addicions of new
proprie mānes tradicions. Euē as Christ
hath comaunded. And as the Apostles
& the vniuersal christianite haue done:
we inuēte no newelties. But we hold
as & abyde by the olde worde of God,
as the old church hath hadde it. Ther-
fore be we with the same, the right old
Church, as one Church that teacheth
and

Catholyke Church.

& beleue the one Goddes word. Wherfore the Papistes agayne blaspheme Christ hym self, the Apostles. And the vniuersal Chzistianite, whē they calle vs new & heretikes. For they fynd no thinge by vs, but the olde fashyon, of the olde Church, that we be lyke vnto the same, and be with her one Church.

First help, cā nomā denye, That we hold, beleue, syng, & cōfesse. The Crede or Symbolum of the Apostles, the old Cred of faith of the olde Church, in al thinges lyke with her not makyng or addyng any new thinge there vnto. Wherby we perceyue in the old Church and be one with her. Therefore let not this peere also be imputed vnto vs of the Papistes with the trueth, as heresie and newe Church. For he that beleueh and holdeth with the old Church the same is of the olde Church.

Sixtely, nomā can denye this, That we haue one lyke prayer, with the old church & the same Pater noster, not inuentinge any new or other. And syng eue the same Psalmes with one accord of mouthe, & hart: landinge & thākyng God, lyke as Christe hath taught the same, and as the Apostles and the old

Symbo
lum or
Cred of
thapo
stles,

Prayer

Of the ryght olde

Church haue blessed the same, And commaunded vs to followe the same example. So that the Papistes agayne for this can not call vs heretikes or newe Church, but they must speake of all blasphemye Christ hym selfe, with his deare olde Church.

Worldly
power.

ii. Pet. ii.

Rom. xiiij.

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Seuenly, can noman denye, That we with the olde Church bothe teache and affirme. That men ought to honour the temporall Powers, and not to curse them, nor yet compell them to kysse the fete of the byshoppe of Rome. Whiche also we haue not inuented of newe. For S. Peter. ii. Pet. ii. curseth those that should newly inuente and crauelly do suche thinges. And S. Paul. Roma. xiiij. is on oure syde. And also the olde and vniuersall Christianite. So that in this thyng also, we may not be called newe, as the Papistes blasphemye God hym selfe in vs, But we be, & perceyue in the olde holy Apostolike Church as the right chyldren and members of the same. For we haue taught tru obediēce allwayes to be done vnto oure hyer powers, whether

Catolyke Churh.

whether it be to Emperour or Prince,
whiche also we haue done oure selues,
and haue prayed for them hartely.

Epyghelyp, can noman denye. That **Matrimony,**
we laude and prayse Matrimony, as
a Godly blessed, and acceptable crea-
tion and ordinaunce, for the frute of
the body, and agaynst the splthynes
of the fleshe. And haue not of newe
inuentēd the same by oure selues, nei-
ther is the vse there of newly by vs
imagined, muche lesse, as of newe tea-
chers forbidden. But even as God
from the beginnyng hath created and
Christe confirmed. The Apostles and
the olde Church, haue honoured and
taught the same euen in the same olde
rule of Goddes institutynge haue we
abpden. And be therein agreable with
the olde Church, pea and right kynd
membres of the same. So that men
may see howe the Papistes agayne car-
nally, lape vnto vs newe fanglednes.

Mythlyp, can noman denye. That **Perse-**
we haue euen the same sufferinge, (as **cution**
S. Peter sayeth) whiche oure brethzen **for the**
haue in the worlde, we be persecuted **wordes**
in all sake.

Of the ryght olde

in al parties, pea slapne, drowned, hanged, & all maner of tormentes is lapde vnto vs for the wordes sake, & it gothe with vs euen as with the olde church. And be in this point aboue measure lyke vnto the same. So that we may well sape. We be the right old church or at the least her comparteners & lyke fellowes in sufferinge. For we do not inuente suche thinges of newe, but we fele it well pnowgh. Beas we be eue (as the olde churche is also) lyke vnto the Lord Christ hym self vppon the crosse.

There stād befoze the crosse, Annas and Caiphas, with the Priestes, and blaspheme the Lord. Also bespdes that they haue crucified hym. Euen lyke as the bpsshoppe of Rome, Cardinales, and monkes, haue iudged, condemned, and murthered vs, and haue shed our bloude, and sclaunder vs yet bespdes that. There stād the souldiours, that is the worldy powers partely & sclaunder vs also. Moreover the vnthrift the murtherer on the left hād. W. M. with his consortes, whome god hath iudged and hanged in chaynes in hell, must also

Catolyke Church.

Also there vnto adde his sclaundering.
In so moche that this pere as an olde
signe of the olde churche, abundantly
mape be sene on vs.

Tenthly, can nomā denpe, That we
also do not shede bloude agayn, uether
murther, hange, & reuenge oure selues
as we ofrentymes myght & yet coulde
do. But euē as Christ, the Apostles, &
the old church hath done. So we suffre
exhorre, and pray for thē. Also opēly in
the church, in the letany & sermōs, lyke
as christ our Lord hath done & taught,
& the olde churche also. So that here in
also we behaue our selues rōformable
to the olde fasshion of the olde church.

ffor as muche now as the papistes
knowe that we in all suche popytes,
an whatsoeuer there be more of them
be conformable vnto the olde churche,
and mape lawfully be called the olde
churche (for so much as such popytes
be not nowe, nor of vs inuented) It is
a merueylous case, howe they may be
so bolde, so shameles to helpe & to con-
dēne vs, as though we were fallē frō
the churche, & hadde begonne a newe
church. Notwithstanding, that they cā

The
churche
dieth no
bēgaun
ce.

not

Of the ryght olde

Dan.
viij.

not fynde, any newelties by vs, that was not vled in the olde and righte Church, in the Apostles tyme. In so muche that I thinke verely. This be the tyme, Wherof Daniel. viij. sayeth. The olde aged sat hym doune, after that the liſte borne had ended his blaſpheminge and the iudgement geuen. For the primitive olde Church breaketh forth agayne (lyke as the ſonne after the cloudes, be hym the whiche cloudes the ſame ſonne was, but not ſo bryght ſhyninge) And that preſumptuous borne ſhall periſhe. And all ſhall haue an ende, as euen there is coſteped, and the worke it ſelfe declareth where of to diſpute, is no tyme here.

But myght any man ſaye. There is yet a faute in one thyng, namely in faſtynge for ye heretikes faſte not (ſay they) Oh Lorde God, yf faſtynge be a point belonging to vs of the olde Church then is it a piteous caſe, yf it be a pece perteyning to the Papistes of the newe Church, ſo is it that they faſte not. And I pue rpotouſly alſo vpon the faſtynge daie, more than

Catholyke Church.

Upon the holy daye. Beate we do not
onely faste. But suffer (with S. Paul) i. Cor. 13.
hunger, which we maye easely percey-
ue by oure poore Curates their wyues
and chyldren dayly, and by many other
poore folkes more; oute of whose eyes
the hunger both appeare, & haue skate
breaue and water, & helpe that they
go fonger naked, haueinge nothing of
their owne. The husbandman and the
Citizen geueith nothing. The nobilitie
takeith, so that there be fewe of vs that
haue ought, and yet can not helpe eu-
ery man. Thereto shoulde mpulsters &
cloysters serue. But the other be drow-
ned in couetousnes. In so much that
Lazarus must dye for hunger. Where-
fore the Papistes laugh, howe be it,
they declare thereby, that we be the old
church, which suffer the skornes of the
devills chylzen to oure hynderaunce.
Whereby haue we nowe declared,
and shewed, that we be the righte olde
Church, and with the vniuersall Ca-
tholyke Church one body, and one
communion of Sacramentes. Declare
nowe also ye Papistes. That ye be the
right

Lazarus
dyeith
hunger

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Of the newe

right olde Church, or lyke vnto it.
But that be ye not able to do. But I
will proue, that ye be the newe false
Church, whiche euer is fallynge
awape from the right olde Church,
and becometh the harlotte and scole
of the deuill.

Of the newe

false Church, what, where,
and who she is, and where by
men shall knowe her.

Newe ba
ptisme &
holpnes
in po-
perpe.



First ye do not abyde
by the fyrst old baptisme,
for ye haue of newe in-
uented many other bap-
tismes. And teache that
the fyrst baptisme, through synne be
lost, and that man must make satisfac-
tion by his owne workes. And spe-
cially, that by mōkerp amā becometh
as pure, as yf he come pure of the bap-
tisme

faſſe Church.

ptiſme of Chriſte. Wherby ye
haue filled the worlde with Churches
and Cloſters.

And this poynt, Satisfaction is
the begynnynge and occasion, doze
and entraunce into all abhominacion
of Popery, lyke as in the Church,
Baptiſme is the begynnynge and en-
traunce to all grace and remiſſion of
ſynnes. For where as baptiſme is not,
there helpeth nothinge Sacrament,
keyes nor any other thinge, yf the Sa-
tisfaction had not ben enterpriſed,
than ſhoulde not, Pardo, Pilgrimage,
fraternite, Maſſe, Purgatorie, mono-
kerpe, Cloſters, and the moost parte
of all abhominacion, haue ben inuen-
ted, and the Papacye ſhoulde not
haue ben ſo large and fatte. There-
fore haue they wel named the ſame
a Baptiſme in their Church, that
hath wrought ſo many Baptiſmes,
Sacramentes and remiſſions of ſyn-
nes, yea alſo hygh holpnes, that is the
ſame theire owne righteousnes, and
worke holpnes, wherof we haue writ-
te not a lptell. Who hath comaunded

Satis-
faction

Of the newe

pon or where is it written? Where do pe fynde in the olde Church, that pe make inuente suche baptismes and holpneses? Who is here an heretike and newe church.

Pardō. Secundarely, haue pe dyspnen pons Pardons throughout all the whole world as a baptism, yea as a floud that washeth awaye synnes. In so muche that ther is no corner in the world where in your Pardons haue not ben solde & geuen. And all the worlde is full of Bulles & writtynges. Who hath commaunded you? or where is it written? Where do pe fynd it in the old church that pe make stablyshe suche a newe baptism and washinge away of synnes? who is here the hereticall newe church. Are pe not it euē the hoozylthe church of the druell.

Holy water and salt. Therfore, haue pe dyspnen the holy water & salt, not onely in all churches, but also in euery corner as a clemynge, (or baptism) of synne, and haue also taught great witchcraftes therein. As distyn. in. Aquam sale theweth. Who hath commaunded you this? Where is it written,

faſſe Church.

writtē. **W**her do ye fynd it in the olde church, or institution of the Apostles.

Who is here the new affallig church.

Fourthelp haue ye instituted Pilgrimages for to merite Pardō, or forgiveness of synnes, which for as much as it is done withoute the office of the keyes, through your owne merites, is also a newe other Baptisme, or cleansing of synnes. **W**ho hath comaunded you wher is it writtē. **W**here do ye fynde it in the olde church, that ye should institute such new remission or baptisme. **W**ho is here the newe runne awaye Church.

Fiftelp, haue ye erected fraternities innumerable. In so much that ye haue also filled the worlde with Bulles and lettres, & all for Pardons & remission of synnes, & deservynges. **W**hich onely is the office of the holy Baptisme and sacrament. **W**ho hath comaunded you. **W**here is it writtē? **W**here do ye fynde it in the olde Church, that ye haue authorite to induce suche newe remissions or merite? And who can reherſe, howe many maners of newe

fraternities

Of the newe

fashions ye haue inuented, to forgeue
spune for money or p[ro]p[er] deseruings.
Wh[er]e is here the newe Church,
with newe doctrines and Sacramen-
tes, wher[er]of neyther Christ, Apostles,
Scripture, nor yet the old church haue
any thinge knowen.

Sacra- Sixtely, who will reherse al the
ment of abhominable newellies which ye haue
the an- inuented in the hygh worthy holy Sa-
ter of cramēt of the body & bloude of Christ.
the uni- Wh[er]e hath cōmaunded you. Wh[er]e
uersall is it witten, wh[er]e do ye fynde it in
Church the olde church. That fyrste maye take
robbed, and robbe this Sacrament from the
vniuersall church, and leaue onely the
one kynde, & appropriate the hole one
ly to the Priestes.

Secondarly, also the same onely
kynde, not to teache and increase faith
but to chaunge it into a worke of obe-
dience of the Church.

Thyrdly. The hole sacrament (yf it
elles as than be a sacramēt) not in the
remēbraunce of Christe, of hym open-
ly to preache, and to geue hym thanks
for his passion. But to selle it vnto the
other

False Church.

other for a Priestoffer, and propre deservinge of a wicked person, and to make the soules in purgatory partakers thereof, and to alter it moost abominably and blasphemously for all temporall necessities, even as a heathen service of Idoles yea as a shamefull suglunge, Wherby ye have stilled & defaced, the remembrance of Christe (for the whiche Christ did institute it)

And notwithstandinge that ye were elles, so pure a church, as the Apostles church, & yet much purer. Neuertheles both this onely abominable, horrible pce whiche by the counsaill of the deuill ye have inuēted of new, make you a new of falling hereticall church, yea an earthy whoor of the deuill, & a scoole of hell. For this parte is so abominable, groundeles & euill, that in this lyfe, no tonge can expresse, nor no harte cōprehende it, until the later daye appeare.

Reade, gather and heape all the mischief to gether. Whatsoener the deuill with you all agaynst vs cā imagine & ype a thousande tymes as muche intre to it, yet for all that will it not be a

Of the newe

Abho-
minatiō
in holp
place.

small chippe in cōparyson of this great
beame, where on not one, but douteles
all the deuills, with all the Craftpest
knaues, in sixe hundred peres haue
buploded. This is one of the right popu-
tes: Whiche Christ calleth an abhomi-
natiō in the holp place. Wherfor not
onely we should & must flee frō you, as
frō the great wrath of God. But also
heauē & earth trēbleth, & abhorret such
a denne of theues, for this pece doth
not onely cause no church to remapn.
But also maketh thereof the foulest
doungehill of the deuil, that is in earth.

The Turke, Tatternes and Jewes
be nothing lyke, so euill a dēne of mur-
therers, as the Poppeshe church is in
this one point. For they onely denpe
Christ, & tourne their backe towardes
hym. But these take hym here before
thē, spitte at hym, scorne hym, blasphe-
me slander, defame & marter hym, &
plape a more horrible passiō with hym
then was done vnto hym corporaly by
the Jewes. We go pour wapes now
hoaste pour selues the holp church frō
the which we be fallē. The deuil abyde
with

falle Churchē.

with pou in such a church, & all suche as
hold with pou in that trade, God saue
vs frō it, euen as he hath graciousely
pluckte vs awap from it, wherfore be
laude and praise vnto hym for euer.

Seuently, who hath commaunded
pou to make this neweltie? That ye ha
ue made new keyes and wrought two
falle warthes, wherewith ye do not
forgiue spone, nor yet withhold it, as
the olde keyes do with vs, And in the
vniuersal olde churchē. But ye do in
stitute of newe spone, and murther,
whereas elles be none in your runne
awape, and murther the church, whe
reby with importable and innumera
ble lawes, ye entangle and bynde the
Christen consciences, ye treathen and
kill, for eatpnce, drynkpnc, clothpnc
places, dapes, and such lyke outwarde
thpncs, whiche Christe hath geuen
free. Colloſſ. ii. and the olde Churchē
hath kepte without any spone or fea
re. Besydes thys, ye put downe kyn
ges and pynces, as though ye were
God your selues. Howe is here fal
spone awape, or newe churchē? The
people

Collo. ii

Of the newe

denyll abyde with you in thys blasphemous, murtherous, spynful, and dānable peace we be come agayne to the olde church, lauded & praised be god.

Eyghtly, who hath commaunded you, ouer and aboue the maner of the olde Church, and contrary to the cōmaundemēt of christ, to preache other

Matth. wyle thā he hath cōmaunded? **Matth.**
xxviiij. **xxviiij.** So & teache thē to obserue what

soeuer I cōmaūdeth you. He sayth not whatsoeuer semeth to you right & good

Joh. xiiij **Johā. xiiij.** The holy goost shall teache
you al thynges, & bring to your remē
braūce, whatsoeuer I haue tolde you.

Mens But ye haue filled al churches and
traditio schooles so ful of pour bregges & dog
ns, that is mannes doctrine & lyes, and a
& lyes raped al places so foul with pour bo
in the mite & filthynes, that (as **Clap** sayeth)
Papa no more rourne is lefte, and yet ye will
spe. be called the church.

Private And this point is besydes the pri
masse, uate masse, also one of the worst abho
minations, whose hurt & plage cā not
be grounded nor expressed, whereby
ye haue edifyed a newe church for the
deuill

false Church.

Deuyl, & haue serued hym with the same, In so much that it is nothyng but soule murther, and the very Molech, deuourer of chyldren, whiche suffreth not (as ponder Molech did) the soules of the chyldren to be saued, although they were burned corporally, but contrarywysle suffereth the bodie to lyue a short space, but the soul burneth perpetually. I can not for tremblinge recyte muche of the calamitie of the innumerable false Idolatrous murtherysse doctryne in Poperye, this is, our newe goodly Church.

Molech
Leuit. xviij.
Leui. xx
Hier. xxxij.

Apntly, who hath comaunded you this froward newefanglednes in the Church, which is a spirituall kyngedome, that ye set vp a bodely heade, namynge hym the moost holpest: for as muche as there can be none other, but a spiritual heade, which is Christ. This is the thynde abhominatiō most damnable, in poore moste holpe, yea mooste helphysse church. For the olde church knoweth nothyng there of, for she styndeth by her head, euen as we. But she knoweth that it is the deuils

Bodely
head of
the Rom
mythe
Church

Of the newe

2. Th. ii. denils owne creation, and shoulde come, euen for synnes sake, accordynge as he hathe declared it. **1. Thessal. ii.** The man of synne, and chylde of perdition shall sette hym selfe in the temple of God, and shewe hym selfe as **Da. xii.** God. Euen so hath Daniel sayd also, that he shoulde delppse the olde church and the God of hys fathers, and sette up another newe God, & newe church (that maye helpe hym to stablyshe hys newe God).

Whoso hath nowe the newe offalpyng Church, haue it the olde, & we, whiche do abyde by the ryght old heade, and abhorre the newe deuelyshe heade: **Dz** haue they it, That worshippinge the newe deuelyshe heade, kysse hys fete, and receyue blessing of hys two fngers, that exalte hys doctrine aboue the worde of God, and honoure not the old ryght heide with one kneeling, yea also not oies remembre hym, and hys blessing, which he hath purchased for vs with hys hole body and bloude?

But thys desolation is so horrible,

faſſe Church.

nable and horryble, that to ſpeake of
it a littel, helpeth nothinge, And yet
no Angels tonge is able to declare it
ſufficiently. That thinge which God
des owne monthe nameth abhomi-
nation, muſt nedes be a greater abhomi-
nation, than all tonges can expreſſe.

Tenthly, who haſte commaunded
you to ſette vp thys newe Idolatrye?
That ye do inſtitute worſhipping of
ſapntes, Canonyle ſapntes, ordeyne
faſtnges and holy dayes, to honour
them, even as though they were gods
theſelves, that men do put their
truſt and confidence in their merites,
more then in Chriſt himſelfe, and in
hys bloude and merites, whome you
haue ſet forth and declared vnto vs,
as a iudge, whome we muſt paſſe &
obteyne grace of hym, by hys mother,
and by the interceſſion and merites of
all ſapntes, with our holy ſervice.

In ſo muche that your church in
thys article is become nothinge elles,
then the churches of the heathen, whi-
che worſhipped, Jupiter, Juno, Ve-
nus, Diana; and other dead perſons,
and

Abho-
minati-
on in
Popery

Abho-
minati-
on in
Popery

Abho-
minati-
on in
Popery

Abho-
minati-
on in
Popery

Churches of
the hea-
then.

Of the newe

And lyke as the Romayns in the p^{re}citie of Rome had edificate a Pantheon, Euen so haue ye also buylde a Pantheon, that is a churche of al the deuyls. Thys shal ye not fynde in the writtynges of the Apostles, nor in the ponge Churches after them, which in tymes past also would not suffer the Images of sapntes, so that muche bloude was shed for it, I omitte that they shoulde worshyppe & pray to the sapntes, which onely is deu to god.

Matrimony
cō
dēned.

1. tim. iij

Eleuenth, who hathe cōmaunded you to make hys newe iope. That ye condemne and sclaunder matrimony, and iudge it vncleane & vncornely, for goddes service, haue ye that of the Apostles or of the primatiue old church? Yes truely, for S. Paul saith. 1. tim. iij. That ye shoulde come vnder hypocrisie and departe and stepp a spde frō the faith, & old church, as a very harlot of the deuyl, whiche shoulde receyue suche doctryne of the deuyl, and preache agaynst matrimony, and yet lye poure selues in dissembling chastite, that is in al maner of vncleynnes.

This

False Church:

Thys neweltie se we with her noble frutes, that the grounde wpl beare you no longer. And God with hys iudgement hath begōne to please into it, & to hallowe thys newe holp church euen into hel fyre, And wil not be intreated to the contrary. Thys knowe we, Thanked be God.

Twelfthly, who hath commaunded you to make this newnes? That ye rule and warre with the worldly swerd, and vse the same for the mooste parte, for to shede innocent bloude? Haue ye sene ye sharp eyed flittermuse, that the Apostles or old church subdued the worlde with the sworde, or augmented the church by battayle? whence come ye then I praye you, that boaste your selues successours of the old church, & cal vs the newe waueryng Church, which notwithstanding holde with the olde church, and came of the same? But ye came of that runne away the deuils harlott your newe murtherous and lpenge Church.

There are yet many more of those newe knaches, as purgatorie, reliques, hallowyng liques,

Abuse
of the
temporal
sword
in the
papacye

6. 30. 8

Purgatorie
torperea
liques,

Of the newe

halloypnge of churches, and of suche
swarmynges, the hole decrees and de-
cretall with other innumerable booke
full of cleane newe inuentions, whe-
reof the olde Church, and the Apo-
stles neuer knewe. But who is able
to recyte al the multitude of this sond
or duste, pea popson and deuelpshes
lyes: Thys shal suffice at thys presēt,
to shewe, howe shamefully the Papi-
stes, by thep. H. M. lye, when they
cal vs to newe, runne away. Heretical
church. But that they broken edged
sworde, gothe throught thep. owne
harte, & appeareth euidently, that they
haue forsaken thep. olde Church, and
her olde bydegrome, and are runne
away from her, as an Archedeuils har-
lot, whiche is not ouer heretypal, (for
that worde is to littel and to honrle
for suche shameful knauerye) but the
Antichristil harlot, and goddes ene-
mye, pea that exalteth her selfe aboue
God (even as her bydegrome would
do also in heauen) the deuyls latte and
most shameful spounse.

4. Th. ii

But we, for as much as we eschewe
and

faſſe Church.

and abhorre ſuche deuelpſhenes and
netwies, and holde oure ſelues agayn
to the ryghte olde church the virgyn
and pure ſpouſe of Chriſt. Are we vn-
doubtedly the very old Church, with-
oute all hoozedome, and netwies, whi-
che remapneth hitherto vnto vs, and
we come of theſame, pea be regenera-
te of her, as the Galathians were of
S. Paul. For we dyd alſo of late ſticke
earnestly in the hynder part of the
hellſhe hooze the Popes newe church,
which we lamente that we haue
ſo ſhamefully ſpente ſo muche tyme &
paynes in the ſame denne. But thankes
and prayſe be to God, whiche of
that reade blaſphemous harlot hath
deſpuered vs.

If pet ſuche netwies in the Pape-
rye were but ſyghte netwies or coulde
be, then were they after ſome ſorte
for tranquillities ſake to be ſuffered,
lyke as one weareth and ſuffereth his
newe coate. But nowe cleaueth this
deuelpſhe popſon and infernall mur-
ther ther on. That the cōmaundement
of the church, muſte be called holpe

I

Goddes

The
bpyſhop
of Ro.

Of the newe

me wyl haue his mennes tradicions to be taken for goddes seruice, &c. **G**oddes seruice, good lyfe, spirituall conuersatiō, wherein a man deserveth grace and lyfe (yf he obserue it) either wryth and death (yf he do not obserue it). This is of lyfe to make trueth of the deupl God, and of hel to make heauen, And contrary wyle.

Apocal. xviij. **T**herfore is the poppe the church so ful of lyfe, deupls Idolatrye, hel, murder, and of all mischief that it swarmeth. And it is here tyme to heare the voyce of the Angel. Apo. xviij. Come away from Babilon my people, that ye be not partakers in her synnes, that ye receaue not of her plagues, for her synnes are gone vp to heauen &c.

Image of the later iudgement.

Papung of the poppe the church

In tymes past, where as the papsters paputed the later iudgement: they fapned hel a great dragōs heade with a very wyde mouth, wherein in the myddes of the flame stode the Pope, Cardinals, Bpshoppes, priestes, monks, Emperour, Kynges, Princes, & all maner of men and women, but no yonge chyl dren. I coulde not deuple of a trueth, howe the Poppe the church myght

faile Churche.

myght or coulde be more goodly, tottall
pendiously and playnely papated
or described, for doubtles she is the
devourpnce of hel, where unto she a-
bpdeth the Pope hymself, and devour-
eth al the world in the botomeles pit
of hel, through the devils mouth, that
is through her devylsh preachpnce &
teachpnce. Surelp it hath not be inue-
ted of a foolp the fellowe, bplpke oute
of **Clap. v.**, where as he sayth, hel ga- **Clap. v.**
peth & openeth her mouth marvellous
wyde, that their pride and boastpnce
bothe her rychemé & welthe with such
as reioyce therein, may descende into
it. But pf it did chaunce to be made so
vnadvisedly or vnwarely, truely then
is it an Image verp wel happened, to
set oute to the simple man the poppsh
church, to thintent that he may be wa-
re of it, and flee from it, whiche hathe
devoured al, save the ponce christened
chylde, wherof we shal intreate more
here after.

Here wil and may they saye, why
dost thou revile vs so shamefully, as a
newe runne awape Churche, sayng

magda

3 ii

we

Of the newe

we haue also the Baptisme, Sacrament, kepes, Crede, and Gospell, as well as the olde churche, of the which we dyd descende. And thou thy selfe aboue hast graunted, that euen we as well as pe, procede from the Olde Church.

I make answer, It is true, I graunte that the churche wherein pe sitte, cometh from the olde Church, as well, as we, and hath also euen the same Baptisme, Sacrament, kepes, and texte of the Wpble, and the Gospell. And I wyl prapse you yet hyper, and knowledg that we, of the Church vnder you (not of you) haue all thynges recepued, what wyl pe more? Are we not honeste prough? Wyl pe not from hencefurth leaue vs vncherked, by the name of heretikes. We ca not take you for Turkes nor Jewes (as is aboue specifed) whiche be oute of the Church.

But thys sape we, that pe do not abyde by it, and become the runne awape, departinge hourly churche, (as the Prophetes vse to cal it) which
abydeth

False Church.

abpdeth not in the Church, whereof
she is borne and nourished, ye runne
oute of the same Church, and from
the rpght husbnde or bridegrome (as
Moses sayth of the people of Israel)
to the deupfl Baall, Molech, Astaroth,
vnderstande ye not thys. I will
tell it pou.

We are all vndoubtedly baptised in
the rpght baptisme of the olde church
as we specially in chyldehode, and
whatsoener so baptised, lieth and dy-
eth, bntpl in the sevenethe or epghte pe-
re, before it haue vnderstandynge of
the hoorpfl Church, of the Romp-
she Bpshp, that is sorely saved, whe-
reof we doubt nothinge, but whan
it cometh to age, and heareth your
enge preachnges, of youre deuelpsh
newelties, beleueth and followeth the
same, Than becometh it a deuelpsh
harlot with pou, and falleth awape
from hys baptisme and brydegrome
(as hath chaunched vnto me wth os-
ther) buydeth and trusteth vpon hys
owne workes, even as ye hooremon
gera, in your hoorehouses and deuils

Depar-
tynge
fro the
rpghte
churche
vnto the
false.

Of the newe

Churches preache, notwithstanding
that it was baptised, to trust & bryde
onely upon hys onely deare bryde-
grome, and oure Lorde Iesus Christe,
whiche hath geuen hym selues for
vs.

And it goeth even lyke, as if an ho-
nest ponge fellowe, shoulde bryng by
a poore ponge, beggerly the comfort-
les mayde, for to be his spouse in ty-
me to come, & make hymself sure with
her, and she should kepe her selfe chaste
and honest, but if she were man able.
And as then tourne her eyes, and be-
holde other fellowes, that should lyke
her better, waxe hote and be set on
fyre upon them, and forsake her herte-
ly beloued & true brydegrome, whiche
had deliuered, nourished, kepte,
brought up, clothed, decked, trymed, &
kept her gape, and suffre her selfe of
euery man to be made an harlot.

This harlot whiche before was a
pure virgyn, & deare spouse, is now
aduorced runne awape aduoutresse,
a house whore, a chāber whore, a kepe
whore, whiche in the house is maye
fres,

faſe Churche.

ſtes, and hath the keyes, beddes, kyt-
chen, celler, and al thynges in her po-
wer ſo abhominable, that in compari-
ſon of her, the comune free harlottes
beggehoozes, feldwhoozes, landwho-
res, campwhozes, be in a maner holp.
ffor thys is the right archewhoze, and
properly a devils whoze.

Of ſuche whozes ſpeaketh Deſeas,
and yet more roughly, and almoſte to
rough, the Prophet Ezech. Chap. xxiij.
whiche ye may reade, yf ye wyl know
what maner of harlot your churche is
ffor ſuche a whoze do I meane, when
I name you an offſhynng, runne away
harlot, whiche in your pouth were
baptiſed right Chriſtians, in our dea-
re Lorde, and dyd lye certen yeres,
as the olde Churche. Afterwardes
whā ye waxed great, and came to vnder-
ſtandynge (even as I my ſelfe with
all other dyd alſo) ye ſawe and hearde
the goodly ceremonies of the Poppiſh
churche, beſides that, the auantage,
honour, & authorite, which ſhine & glori-
ſter therein, yea the ſuperſtitious, holp-
nes, and ſolempne Gods ſeruyce, and

Deſeas

Ezech.
xxij.

Of the newe

counterfaite kyngdome of heauen,
forgettynge your catholike fapthe,
baptisme and Sacrament, and beca-
me the carnal Scolers and ponge har-
lots of that Leua the Archewhore (as
the Comedyes say, vntyl pe old who-
res make agayne pong harlottes, and
so furth increase and augmente the
Popes pe the deuyls church, and se-
duce many of the ryghte virgyns of
Christe, so borne by baptisme, making
them also in proces of time to Arche-
whores. This I suppose bespokene plai-
ne ynough that ye & euery man may vn-
derstand, what we meane, for though
ye counte suche newelties amonge
you for tryfles, ye which haue no god,
nor regard him, neuertheles is it afore
god, horryble, abhominable, Idolatry,
murther, hell, and all myschance, which
God can not abyde, wherfore he wyl
condempne that Archeharlot for euer.

¶ Thereof prophced Peter, where
as he speaketh of you such newe Pro-
phetes & churches. ii. Pet. ii. They spe-
ake swelling wordes of vanitie, & they
entpse through lustes in the voluptu-
ousnes

ij. Pet. ii

faſſe Churche.

ſulnes of the fleſhe, the that were cleane
eſcaped, but now we are wrapped in
errours, They promiſe the libertie, re-
miſſion & Pardon, where as they them-
ſelues are the bonde ſeruauntes of cor-
ruption.

Item, They were eſcaped from the
ſplithnes of the worlde, through the
knowledge of the Lorde and of the ſa-
uor Jeſu Chriſt. And are yet tangled
agayne therein and overcome. And ſo
is the later ende worſe with them then
the beginninge. It were better for
them, not to haue knowne the waie of
rightuouſnes; then after they haue
knowne it to turne from the holy com-
maundement, that was geuen vnto
them. It is happened vnto them accor-
ding to the true Proverbe. The dogge
is turned to his owne home agayne.
The ſowe that was waſhed in her
ſwimminge is turned agayne to her
wallowinge in the mire.

This are ye, and ſo haue I ben alſo.
There haue ye poure newe, of fallinge
& runne a waie church playne, pough
deſcribed, And cleare pough ſet oute
before

Of the newe

before your eyes. For we know leg-
not onely. That ye with vs are come
oute of the right Church, and haue
swymmed with vs in baptisme and
are washed through the Bloude of
oure Lorde and Sauoure Iesu Christ
as S. Peter here sayeth. But saye
also that ye are in the Church, and al-
so abyde therein. Yea verely, that ye
therin sitte and rule as sapiente Paule
prophecieth. That the cursed An-
tichriste shall sitte in the Tempell
of God (and not in a horse stable) &c.

S. Thel.
ij.

But of the Church, or members
of the Church, are ye no more. But
in that holy Church of God, do ye
erecte this poure newe of fallinge
Church, the whorehouse of the deuill
and innumerable whore domes and
Idolatryes or Newelties, whereby ye
seduce, the Churtened and redeemed
soules with you. And deuoure them
through helles mouth in the botom-
les pytte of hell, with innumerable
sokes. To the horrible pitifulnes
and disquietnes of harte, of all them
that with spirituall eyes see and
knowe

faile Church.

Knowe the same.

But it is God, that through his wonderful allmightie power, by you amonge so many abhominations, & deuils the whoredomes yet saue the poore babes, through baptisme and some old folkes, but very few that in the ende haue turned agayne to Christe, of whiche sorte I haue knowen a great nombre my selfe. So that for all this: The righte olde Church with her Baptisme, and Gods worde dothe still remaine amonge you. And poure God the deuil through so many newe Idolatries with all poure deuils the whoredome was neuer able to destroy it cleane.

¶ Euen as in the tyme of Elias, when all (howe be it they were all Gods people; that is, suche as were called the holie Church, and boasted that God whiche had broughte them oute of Egypte) was full of Baall, Idolatrye and whoredome in all the whole lande, that there was not one altier left for God. And yet for all that were reserved seven from

Church
in Elias
tyme.
in Reg.
xviij.

11570
11571
11572

Of the newe

frō thousand men, of all the multitude
of thousandes, among the which were
the Chpefest and the best, which went
all to the deuill. And in the wildernes
vnder Moyses al dyede sauinge these
two Josua and Caleb.

Goddes worke is called, Consum-
mans and abbrevians, that he saueth
a certein fewe by his grace. When the
whole multitude in his wrath peris-
sheth whereof S. Paule Rom. x. plen-
teously witteth.

Rom. x.

Da xij.

Eue so did Daniel also prophece
longe before. That vnder Anthechrist
shoulde be a tyme of wrath, and suche
trouble as neuer was vpon earth. And
S. Paull whiche taketh his prophece
out of Daniel euen there sayeth also.
That God shalbe displeased, & suffer
to come mightye errours, because we
receyued not the lone of truethe that
they might be saued.

2. Thel.

2. Thel.

2. Thel.

2. Thel.

2. Thel.

Hereti-
kes ar-
tians.

So I pray you, let vs behold oure owne
hittories, that is, The hittories of the
Christianite. Under Constantius the
sonne of Constantyn was the indigna-
tio of God so great, that the heretikes
of the

307 false Church.

of the Arrians, had taken in all the churches of the world, excepte it was in. And notwithstandinge at that tyme were the Bpshoppes, and also the Arrians them selues learned, wyle, honest, honourable, & earnest men before the world. What shoulde than be vnder the Bpshoppe of Rome. Where as no Bpshoppe knoweth nor exercyseth his office. But lyueth Epicurishly and hoggeshly. There must nedes be the very deuill.

Wherefore the miserable, blynde, hardened Poppes allhes, muche lesse vnderstande, What Church or God is then a Lowe or Sowe vnderstandeth. The church is a hygh, depe, hydden thinge, that noman may know her nor see. But onely, must be taken & beleued by the Baptisme, Sacramente, and worde, Mans doctrine, Ceremonies, Shauen Croines, longe gounes Bpshops battes, & the hole poppshe tablement doth leade farre wyde from it, euē into the very holl. I omitte that it shoulde signifie the Church. For to the church pertayne also naked Chyldren,

Distinction of the ryght
men, man, woman, Plowman & Lite
gen, whiche haue neither shauen crow
nes Bpshoppes hattes, nor yet masse
garmentes vpon them.

Distinction/

betwene the right and
the false Church.



Pap
les sett
as much
by mas
doctrine
as by
Gods
worde.

Ere myght the pa
pples paradnure de
spye, pea they will haue
it by compulsion. That
suche newe Articles of
their newe Church, shoulde besydes
the olde Articles of the olde Church
be obserued or suffered, yf not they
woulde haue vs to be heretikes, and
rpd out of the wape. For the Popple
the Alse, is suche a dull Alse, that he
neither can nor will learne to discerne
betwene Goddes worde and mans
traditions, But kepeth bothe lyke.

This

and the false Church.

This do they declare thereby. That they now often haue intended, to make with vs an accomde or agreemēt and made as though they would somethinge abate, and that we should also abate somwhat, to thintēt that both the to gether mighte be stablyshed. Howe be it they neuer mōded the same earnestly. But ouely to rente vs away and to trouble vs.)

Nevertheless men may see so muche therin howe that they haue sette themselves aboue God as the Antichristlike blasphemours, Thinkyng that that the doctrine should be right as longe as they will. And when they will no more that then it should no more be right. For they would haue the authorite, somwhat to abate thereof or not, at their pleasures. And even as they geue it or take it, even so should we receyue it. Offringe vs suche an abhominable filthnes, shameles, with oute any semblance, very openly. Whereby they themselves declare, that they haue no more a subtile deuill, that rydeth them as they

Papists.

Distinction of the ryght

as they had a certein hundreth pates
a gone. But the cōprehēible Tulppn,
Clubbyshe demill, that can colour
hym selfe no more for iniquitie.

God.
des wo2
be to a
bate o2
chaunge

ffor, sepnge they offer them selues
somthinge to abate, despying the same
also of vs, they do testifie: That they
regarde as muche, Mannes doctrine,
as Gods worde. It lyeth not in God
hym selfe to abate o2 chaunge his own
worde. ffor he can not denpe and alter
hym selfe. And his worde abydeth for
euer. Wherefore whosoever shoulde
vndertake to abate o2 alter it, the same
muste nedes haue a hyper Power and
authorite then God hym selfe. ffor he
would not haue altered Moyses lawe,
yf he had not before by his worde pro
mised to alter it. Wherefore also no
man will entrepryse the same then the
Da. xij. Antichriste, as Daniel. xij. & S. Paule
do sape. Whiche exalteth hym selfe
aboue God, namelp the Papacpe.

What shoulde men now handle
with suche people, pea with suche dull
and grosse asses, whiche suppose, that
Goddes worde is a reede whiche is
moued

and the false Church.

moued with euery blaste of wynde
hither and thither, whereof they haue
the rule. **Or** (as they do rather thinke)
that it is a counter, whiche after their
damnable frowardnes muste signifie
accordinge as they caste or lape it vpon
the rule. Euen so pretely do they vnder-
stande, what the church is, yea euen
therewith shew they aboundantly, that
they despise God and his word highly
and moreover sette them selues aboue
God and can not be his Church.

The holy Christen Church. (I talke
he nowe with our owne fellowes.
For with the Poppe she asses. Clutters
and stones, is no vnderstandinge)
sepuge nor hearing, is not a reede nor
Counter. No, she wauereth not, nor ge-
neth backe, as the devills harlott the
Poppe church, which lyke an aduou-
tresse, thynketh that she ought not to
cleave vnto her wedded husbande. But
that she may lawfully swaue, geue
backe, & admitte, euen as the whoore-
monger will haue it. But she is (sayeth S. i. Ti. iii.
Paul) a pillar & ground of the trueth.
She standeth sure (sayth he) & is a sure
grounde

Distinction of the right
grounde . And not a false or decepuable
grounde. But a grounde of trueth
which neither lyeth nor decepueth, nei-
ther gothe aboute with any lyes. But
whatsoever wauereth or doubteth, the
same can not be truth.

And whereto were a Church of
God profitable and necessary in the
worlde, yf she woulde wauer, and be
vulnerable of her wordes? Or institute
euery daye some newe knacke, & nowe
geue this, and nowe take awaye that,
yea whereunto were such a God pro-
fitable, that woulde teache vs so to
wauer and to doubt? as the Theolo-
gies of the Papistes teachet, that men
the Pa- muste doubt of mercy. Whereof is
pistes, writtē ynough besydes. For all though
the Papistes in all other causes had
ouercome, yet be they condēned in this
Thyrd Article, that they teache. That
we muste doubt of the grace of God,
yf we be not worthy ynough before,
through oure owne satisfaction, or me-
rites, & intercession of sayntes. There
be their Bookes, wittinges & seales
Clopsters, Mynsters, & also yet their
dayly

and the false Churche.

baptyshauen Trounes and masses to
beare witness.

And for as muche as they teache
this Article, that they stonde vpon
their owne workes and doubtles, as
they can none other. So is it euident,
that they muste nedes be the Churche
of the deuill. For there can be no more
wayes, than these two. The one, **Wayes**
whiche trusteth vnto Goddes mercy, **vnto sal**
nation
The other that buildeth vpon oure
owne merites and workes. The fyrst
is the waye of the olde Churche, and
of all the Patriarkes, Prophetes, and
Apostles as the scripture witnesseth.
The other is the waye of the Roome
the Bpshopp, and of his Churche.
This can no man denye, no, not H. M.
and all the deuills them selues. There
standeth (as often hath ben sayde) re-
corde, Bookes, Bullus, Sealles,
Writtinges, Synodes, Closters,
so that it may be testified by all the
worlde.

And there is S. Pet. Act. iij. There **Act. iij.**
is none other name geue, whereby we
may be saued, but onely Iesus Christ.

¶ ij Agapust

Distinction of the right

Agaynst this sayeth the kyng of Ratoes at Rome, No not so. But there are many other names wherby the people muste be saved, speciall. Myne name after that, all such as I will S. Frauncys, Dominicke, and all propre workes that bypnyng in mony vnto me. And lay kyng & Emperour vnder fote. Here is holpnes & saluation, Christ is no more necessarpe nor profitable, &c.

Church But to come agayn to oure matter,
of christ That the Church of Christ dothe not
suffe lpe nor deceyue, must they confesse
reth no them selues in despite of their hartes.
lpes nor Where woulde they elles become?
false do They must saye: That she is a rocke
ctrine. Matth xvi. agaynst the which hell gas
Matth. tes can not preuaile. As S. Paule
xvi. gloseth the same, a pillar and grounde
i. Ti. iij. of truth. This (I saye) to graunte, we
 thanke them not. Euen so sayeth also
 the Crede of the children that she is a
 holy Catholyke church. And S. Paull
i. Co. iij i. Coz. iij. The temple of God is holy
 whiche ye are. But whosoever despy
 leth the temple of God, hym shal God
 destroe. Therefore can & may the holy
 church

and the false Church.

Church a byde no lyes, nor false doctrine. But she must teache nothinge but mere holpnes and truthe, that is onely the worde of God. And yf she teache any lye, then is she cleane Idolatrous and the whores church of the Devill.

What did it profite vnto the kynnes of Israel, to boaste that they served the God of Israel, whiche had brought them oute of Egypte. There with named and meaned they. The very God of their fathers. And did also obserue the whole lawe of Moyses. But for as much as they besydes that, did also honour Calues or Baal, or at the least there with, of mannes imagination. Did institute newe Goddes service, to the honour of the very true God. So was it all lost. For agaynst the same was Goddes commaundemēt. Thou shalt haue none other God besydes me.

And Moyses Deu. iij. and xij. had commaunded, that they shoulde not pretend any newenes or alteration, or of their owne imaginatiō, sayeng: What

God.
des ser-
uice of
the kyn-
ges of
Israel.

Deut.
iij, xij.

Distinction of the right

soever I commaunde the that shalt thou do. Thou shalt take nothinge from it, nor put any thinge there but to. Thou shalt not tourne from it to the lefte hande nor to the righte hand, That is. Thou shalt neither make it better nor worse, neither dimynyshe nor alter any thinge. Wherof we reade in the Prophetes in dyuers places, howe that they rebuked kynges. Priestes and the people because they inuented dayly newe wapes, and did not abyde in the righte wape and onesly pathe.

Onely
the wape
unto sal
uatiō is
the word
of God
Jo. xiii.

Psal.
cxix.

For whatsoeuer steppeth a spde frō the worde of God (whiche onely is the wape) as he sayeth, I am the wape, the truthe and the lyfe, appeare it as good and saye as it maye. So is it notwithstanding doubtles, error, lyes, and death. For it is without the word of God, that is withoute the wape, truthe and lyfe. And what nede shoulde we haue of the worde, yf we withoute the same coulde fynde wapes for oure selues? For the worde is onely the lanterne of oure fete, and the light

and the false Church.

the lpght of onre pathes, which ligh-
teth in the darke places of the worde,
as S. Peter sayeth. As that kepeth ij. Pet. i
not the same alwayes before his eyes
whither can he go elles, than in darke-
nes. So that light is in darkenes to
thintent that we shoulde gupde our
selues therafter in darkenes.

Nowe let vs behold the newe Arti- New ar
cles one after another, which are come ticles in
bp in the newe church of the Romplhe the new
Bpshop. So do we fynde, that they papisti
be al withoute Goddes worde, that is call
withoute waie, truthe and lpe, onelp churche
of mannes deuotion or good sempnge
or of the Popes iniquite inuēted. Ther
fore as the Papistick church is full
of Pardons, prope merites, fraterni-
ties, worshippinges of sapntes, mon-
kerpe, masses, satisfaction, and suche
lyke of the aboue named percelles, as
Goddes seruices. Euen so is she ther-
with, full of Errours, lyes, Idolatrye,
vnbelene, Murther, and summa full of
all devils churches. For they can not
saye that, the worde of God teacheth
suche pointes.

Distinction of the right

Church
can not
erre.

But now we that they muste confesse, that the holy Catholike Church muste be holy and a grounde of trueth, withoute errour and lyes. Quia Ecclesia non potest errare. So muste they likewise confesse, that they are not, nor yet can be the same holy church, seynge they be full of suche abhominable errours, lyes and Idolatrye. But they are the very runne awaye, departinge, wicked harlott of the devill, whome she followeth and serveth in suche horrible lyes.

But myght some simple harted soule (as men calle them) saye: What myght it hurte, that men kept the worde of God, and did suffre besydes that, all these peeces, or at the leaste some of them that myght be suffered, likewise also to remayne. To this I make answer. They maye be called goodharted people. But they be evil harted, and decepuable hartes, or people. For thou hearest that it can not be. To teache any other thinge besydes the worde of God. To serve any other besydes God, besydes the
lyght

and the false Church.

lyght of God ordeyned in darkenes,
to lyght another, It is doubteles and
erronious wylke, and an errour, yea
although it were but one clause only.

For the church shoulde noz can not
teache any lye or erreure, No, not in
any popnte. If she teache one lye, then
is it al false, as Christe sayeth. Luc. xi.

Luce. xi.

Take hede therfore that the lyght be
not darkenes in the, yf nowe thy body
be thozowly lyghte, so that it haue no
part of darkenes, than shal it be who-
le lyghte, that is, it must be lyght alto-
gether, and no part of darkenes there
remaynyng. Onely Goddes worde
or trueth, and no errour, noz lye, must
the Church teache, and howe were it
also possible to be otherwylke? seynge

Goddes mouth is the Churches

mouth, And agayne, God

can not lye, no more can

the church also.

Distinction

Distinction

betwene the doctryne,
and the lyfe.



But it is, to speake after the lyfe, that the holy church is not withoute synne, accordyng as she knowelegeeth in the Pater noster, for geue vs our trespasses. And i. John. i. yf we saie, that we haue no synne, we lye, and make God a lyar, whiche calleth vs all synners. Roma. iij. Psalm. xliij. and. li. But the doctryne may not be synne, nor reprovable, neyther is she comprehended in the Pater noster, where we saie: for geue vs oure trespasses, for she is not of oure dopnge, but euen Gods owne word, which can not synne, nor do vnrighthuousely.

For a preacher ought not to praye the Pater noster, nor to seeke forgiveness of synnes, when he hath preached (yf he be a ryghte preacher) But he oughte to saie and boaste with Jeremie,

Mat. vi
i. Jon. i

Rom. iij
psa. xliij
Psal. li

and the lyfe,

mye, Lorde thou knowest, that what soeuer is gone oute of my mouthe, is
 ryghte and pleasaunt vnto the. Jer. xviij
 Pea he muste boldely saie with Saynte
 Paul and with all the Apostles and
 Prophetes, *Hec dixit dominus*, Thys
 hath God spoken hym selfe. *Et iterū*, Hec dixit
 I haue ben an Apostle and a prophete it Do-
 of Jesu Chyriste in thys sermon. minus,

Here is it not necessary, pea not
 good, to aske forgeuenes of synnes,
 as though he had taught vntrewely,
 for it is Gods word, & not my worde
 which God may or can not forgeue
 me, but must cōfirme it, laude it, crowne
 it, & saie: Thou hast taught the truth,
 for I haue spokē by the, and the word
 is myne. Whosoever can not boaste
 thys of hys preachyng, let hym cease
 from preachyng, for he lyeth vndoubt-
 edly and blasphemeth God.

If the word should be syn or vntrewely
 where after should or could the lyfe
 be directed? there should surely the
 one blynd leade the other, & fal bothe
 in the pitte, yf the leadyne or square
 rule shoulde be false, what shoulde

Distinction betwene the

Church or coulde the mapster then frame the
teacheth reafter? There shoulde the one croked
onely **Gods**
worde.

make the other, without ende or mea-
sure. Euen so here also, can the lyfe
wel be spenne and vnrpghteous, yea
alas it is to vnrpghteous, but the do-
ctrine must be spue ryght and sure
withoute al spenne. Therfore muste in
the church, nothyng but onely the
sure, pure, and onely worde of God be
preached. If the same faple, then is it
no more the church, but the scoolehouse
of the deuyl. Like as an honest womā
(as the Prophetes vse suche illuspons
euermore) ought to heare no more, but
her husbandes word within the house
and to be dward, for if she heare any
other mannes worde, whiche perteyn-
eth not to her husbandes bedde, then
is she surely a harlot.

All these things are spoken to that
ende, that the church must onely teache
Goddes worde, and be sure of the sa-
me, whereby she is called the grounde

Church and pilier of trueth, and builded vpon
can not the rocke, holp and unrebukeable, that
erre. is, as we saye ryght and true, The
church

doctryne and the lye.

church can not erre, for Goddes word
whiche she teacheth, can not erre. But
whatso.uer is taught netherwyle, or
doubted, whether it be Goddes word
or not, that same can not be the church
doctryne, but muste be the deuils
doctryne, lyes, and Idolatrye. For the
deuyl can not save (saying he is a lye)
and the father of lyes, thus sayth the
Lorde. But as Christ Joh. viii. sayeth. **John**
Er propriis, Dute and of hym selfe **vij,**
must he speake, that is lye. Euen so
must also al hys chyldren, withoute
Goddes worde, speake of them selues
that is lye.

Nowe beholde my deare frende,
what a wonderful thyng is it, that we
so surely teache Goddes worde, & yet
be so weake and for great humilitie so
fearful, that we do not gladly boaste
oure selues, That we be the church,
witnesses, ministers, and preachers of
God, and that God speaketh throughe
vs &c. Notwithstanding that we be
thesame vndoubtedly, for so muche as
we surely haue and teache hys word.
Thus lowelynes and fearfulness cometh

Distinction of the doctrine

meth thereby, that we do earnestly beleue, Gods worde to be suche a glorious and excellent thyng, that we knowe we lege oure selues to be unworthy, that throughe his suche a greate thyng shoulde be spoken and done, which lyue yet in fleshe and bloude.

But oure aduersaries, deuyl, Papistes, sectes, and al the worlde, they be bolde and vnshamefast, and dare folpshely proclapme, for great holpnes, here is God, we are Gods church Ministers, Prophetes, and Apostles, lyke as al false Prophetes haue done alwayes. But lowlpnes and feare in Goddes worde hath alwayes ben the ryght token of true holp church, boldnes & presumptuousnes in māns imagination hath ben the ryght token of the deuyl, as it may also plainly be perceyued in the papistical decrees.

Thys is spokē of the doctryne, whiche must be pure & sincere, namely the deare blessed, holp, and onely word of God, withoute any addition. But the lyfe, which dayly must frame purifye & sanctifye it selfe, after the doctrine
is not

Nature
of false
Prophetes.

and the lyfe.

is not yet al pure or holp, whilest this
wormes, bagge flesshe and bloude ly-
ueth. Neuertheles, whilest he is a pu-
rispenge or sanctifpeng and stil furth
suffereth hymselfe to be healed, by the
Samaritane, and dothe not destrope **Sama**
hymselfe further more and more in **ritane.**
uncleynnes, It shalbe graciously, for **Luce. x**
the wordes sake, through the whiche
he suffereth hym selfe to be clenled,
remitted, freely and clearly forgiven,
and not imputed vnto hym, and muste
be called cleane. For thereby becom-
meth not the holp catholike church a
harlot or unholy, whilest she cleane th
purely and surely to the word (which
is her holpnes) and abydeeth in the sa-
me. We are cleane saith Christ. **Joh. xv.**
not for your sake. But for the wordes
sake, whiche I haue spoken vnto
you.

For the holpnes of the worde, and
the spencerpte of the doctryne is of
such efficacie and surenes, that yf also
Judas, Caiphas, Pilate, Pope, & the
deuyll hym selfe shoulde preache the-
same,

Holmes
of the
worde &
purenes
of the
doctrine

Distinction of the doctrine

same, or truely baptise (without addition purely and uprightly) yet nevertheless the right pure worde, and the right holy Baptisme shoulde be received, for as muche as there muste alwayes be hypocrites, and false christians in the church, and one Judas amonge the Apostles.

Impu-
rite of
doctrine

Contrariwise, is the impuritie of the doctrine, if it be not Gods word, or withoute Gods worde, such an evil poisoned thinge, that through S. Peter, yea an Angel from heaven shoulde preache it, yet is it accursed. Galat. i.

False teachers
Abpde
not in
the church.

Psalm. i.

Therefore, false teachers, and baptisers, or false Sacramentaries can not be, nor abpde in the church, as the Psalm. i. sayeth. For they do not onely contrary to the lpe, whiche the church must suffre, specially, whā it is secrete. But also contrary to the doctrine, whiche must lpyght and shpne openly, for to frame the lpe thereafter.

1. Joh. ij.

Thys hath ben taught from the beginninge, as S. Iohn sayeth. They are from vs, but not of vs. And in ecclesia sunt, sed non de ecclesia. Item,
Numero

and the lyfe.

Numerus, Sed non merito. And such
lyke. Whereout we haue thys distin-
ctyon. They be not al Chziltians, that
professe the name of a Christian. But
when it cometh to passe that there hap-
peneth variaunce in the doctrine, then
parteth the one from the other, and
then appeareth, who be the right chri-
stians, namelp they that haue Goddes
worde spncerely and purely. Let thys
suffise at this tyme, of the ryght chur-
che.

They
are not
al Chris-
tians
that ha-
ue the
name,

Of restitu- cion of the churches

Goodes.



If nowe the Papi-
stes shall or can proue,
that they are the ryghte
holy Church, & that they
haue taught none of the
aboue mencyned whorpsch Churches
articles and inuentions, or haue none
of them, or that oure Articles are not
the

Of restitution

the ryght old churches articles, which we haue not inuented nor immagned, Then must we nedes knowelege oure selues to be heretpkes and steppers a spde. If they can not proue thys, Then must they contrariwple knowledge themselves to be the very who rps the church of the deuyl, which fro Chryste her Lorde is runne awape, & hath suffred her selfe of the deuyl, through newe and other doctryne, to be abhomyably despyled. Thys after my iudgement must be sure, although Jewes and Heathen, or whatsoener hath yet mannes witte, should be iudges betwene vs.

If they be not the Church, but the deuyls harlot, which continued not in Christ. So is it groundely and myghtely concluded, That they oughte not to possesse the church Goodes. Muche lesse to moue thys stryfe (where-with hitherto they trouble and disease Emperour & kpng) that thei should be put in agapne by vs, & the goodes restored agayn vnto the. For that is euē as muche, as if the deuyls should despyre

and the lyfe.

fyre of the Aungels, that they mighte
be set agayne in heauen, notwithstanding
that they knowe & confesse, that
they dyd not continue Gods aungels
but became Goddes enemyes, whiche
belōg to hel fyre. Or that I speake of
men, It is euē as much, as yf a thefe or
murtherer would demaunde restitution
of suche money and goodes as he
had stolen and robbed, whiche beynge
taken frō hym, were laped vnder iudg-
ement, or were restored agayne to the
ryghte owners, yf not, then would he
threaten to become a H.M.

But for so muche as in earthe in
thys matter is no iudge, for they are
become parcpal and because the chief
iudges haue made themselves, is their
iudgement of no valoure, accordynge
to al lawes, and euē so littell allowa-
ble, as the iudgement of vs, which are
the contrary part, is accepted of them,
therfore must we let it passe, & abyde
the ryght iudge. But yf there were a
iudge in thys matter in earth, shoulde
thys iudgement fynde it selfe, That
they (of the one partie) not only haue

Of restitution

iii. Reg
x. xxiij.

no lawfull cause to demaunde restitu-
tion. But were worthy to be expelled
out of the worlde, and to be serued, as
the Kynge Iehu serued the Baalites,
and as Kynge Josia dyd serue the prie-
stes at Samaria, and Bethel. For thei
are (as aboue is declared) before God
accordynge to the iugement of holpe
Scripture, the rpghte denne of mura-
therers, and the deuyls harlot where-
out followeth, that they, the Goodes
of the Church, that is, of the poore
Christianite (as robbers of arche-
churches, and Goddestheues) haue
pulled vnto them, and vniustly kepe
them in possession, wherfore yet to
theyr hynderaunce they follow, bothe
in body and honoure, temporall and
eternal destruction.

For thys can a chyld of seven yea-
res olde, yea a tyged foull, tel and re-
ken vpon hys fingers (howe be it, that
the grosse Poppeshe asse, with hys dā-
nable confederates, kan vnderstande
nothng) That the laudable olde, Em-
perours, Prynces, Lordes, and good
people, doubteles, haue not be of that
mynde

of Church goodes,

mynde, & wyl to geue thep? Goodes,
to that intent, that therewith shoulde
nothyng but devils harlottes, an Ido-
latrye, be instituted, decked, & honoured
Much lesse, that thei there with should
byng up and mainteyne, Soulmur-
therers, church robbers, & Gods the-
ves, But the deare churches and scoo-
les, that is the holp word of God, the
offyce of preachyng, & other seruice of
the church, Theologiens, Curates,
preachers, belpdes that alio poore fol-
kes, wpdowes, the cōfortles & sicke to
maintayn, to the prayse & honoure of
god. For thei are not called the goods
of harlots, murtherers, blasphemous
of god. N. no: goodes of the devil,
but the goodes of the church, whiche
even now, not onely of the spirituall
devils whores in the popple the denne
of murtherers, in moost abhominable
wple, by Symonye and all manner of
blasphemie be bought, solde, stelfe, rob-
bed, and consumed, but also of the cor-
poral whores & knaves, in moost un-
shamefull wple be consumed and expen-
ded, much worse then was done at So-

Churches
goodes.

Of restitution

Sodom and Gomorra, In so muche that they geue not one halfpenny towarde the mayntenaunce of a poore Priest, Scholler or poore man, for they be not worthy also for to do suche a smal good dede, But in steede thereof, as the foolyshe Epicuriens, they do mocke and laugh to scorne, both the God hym selfe, and the worde of his Church. Yea they is the goodly holy church, whiche yet dare boaste them selues holy, Counte the churches goodes for their owne, and demaunde restitution, but he shal not tarpe longe that shal geue the righte restitution, vnto suche desperate, selfe willed scorner, and tyrannous murtherers.

i.

But for as muche as we haue no iudge vpon earth, So wil we besydes that, that we haue the iudgement of God the hyghest iudge in his holpe Scripture, also vse theyr own iudgement and witnesse of the Papistes, in the meane whyle for vs against them. For thus sayde Duke George of vnto worthy memorie, That he knewe be-
re

of Church goodes,

ye well, that there is muche abuse
crepte into the Church, But that a
lowly freer oute of a Laue shoulde
take in hande suche reformation, were
not to be suffered, wel he confesseth (&
doubtles not he alone) that our church
is ful of abuses, that is as muche,
as it is not the pure right Church,
for that shoulde be holpe and pure
withoute al additions, I omitte, with
oute any abuse, as the Crede sayeth,
I beleue one holy Catholike Church.

ii.

So haue ye for your part, altoge
ther, in the conuocation at Auspurg
despised the Emperour, to handle with
the Romyshe Bysshoppe, that he
woulde sende no more Pardons in
Donchelande, seynge it is despised. **Pardon**
Here do ye confesse your selues, that
your Pardon is a despised thyng,
that is, an abuse, and Idolatrye, for yf
ye dyd counte it right and good, as a
pure Goddes serupce, ye coulde not
with good conscience despise it, & desyre
to haue it abolished. There witnesseth
A iij your

Of restitution

pour conscience by pour owne worde;
That poure church be an Idols house
and bupure, whiche hath serued, and
pet doth serue the deuil, and not God,
with false vple and beggerlye Par-
dons.

iiij.

Thyrdsly, dyde euen there the Car-
dinal of Mentz say, what wyl we mu-
che dispute, They haue one Article,
whiche we knowe, and can not denye,
but that it is ryghte, namely Matrimo-
ny, and pet we can not accept the
same. And though he of Mētz should
neuer sape it, pet are ye poure selues
moze so ouercome in it, that many of
you, which wyl be the beste, such thin-
ges openly confesse. Nowe tel me;
Thinkest thou that it is a smal deupls
whore, that hathe kepte, instituted
taught, honoured, and mapntepned,
suche a terryble Article, that is Idola-
trye in her Church, that men shoulde
counte Gods creatiō, work, ordinaun-
ce, and blessing, damnable, accursed,
and the greatest synne. What euyl
moze abhominable coulde the deuyl
Goddes

of the churches goodes.

Goddes enemy hym selfe institute, yf
he woulde institute any thing agaynst
God?

Nowe coulde your Church be holp
by suche abomination, yea, though
ye alltogether hadd spued chaste vir
gins, and yet hadd serued suche Idols.
For God did forbidde it you, as a
doctrine of the deuill. i. Timo. iij. And
what frute and holynes, such Idol and i. Ti. iij
his Idoll seruice hath wrought in your
Churches, must ye your selues lament
For there is Rome, the Bpshoppes,
the hole spiritualtie, which beare wit
nesse, yea thep2 spynnes haue filled hea
uen and earthe with abomination
and bloude shedinge. Where is here
your holp Church. Which with such
abomination so detestably is made a
whore by the deuill?

And what haue ye done your sel
ues, that now ye desyre a Counsaill
nowe promyse it, nowe delaye it, and
nowe agayne sape it? Is your Church
holp. Whyp is the then afrayde for a
Counsaill? What nedeth she a reforma
tion or Counsaill? hath she nede of a
Counsaill

Consi
lium.

Of restitution

Counsapll why is she holp? Will ye also refourme poure holpnes.

We for oure parte did neuer desyre a Counsapll for to refourme oure Church: For God the holp Ghost hath by his holp worde halowed oure Church longe a goo, yea rather swepte away from it all Poppes the whoredome and Idolatrie, that we haue all thinges (prayed be God) pure and holp, The worde pure, the Baptisme pure, the Sacrament pure, the Keyes pure, and all what soeuer belongeth to the church haue we pure and holp, without all mans tradition, addition, and splithpnes. The lyfe (as aboue declared) goeth not fully thereafter, as we would fayne see and wyl the, where vpon the Prophetes and Apostles them selues also complayne. But that pertepneth ponder wher, as we shall be lyke vnto the Angels.

How be it we desyre a counsapll for this intent. That our Church myght be hearde, & that oure doctrine myght come abroad freely to the light, wherewith your whoredome in the Papacye,

of the churches goodes.

ye myght be spped and condemned,
and that euery man that there by is se
duced, myght be with vs conuerted to
the holy Church, and increased with
vs in the same. But here haue, ye not
the pose wpth your God the deuill.
But ye flpitermple, Molles, Night-
rauens, and myght Dwles, whiche
can not abyde the lpght, lette & defen-
de with al power & crafte, that it come
not there to, that the truth myght come
to light, be heard and handled.

Notwithstanding, God goeth for-
warde still and byngeth the light as
broade, pea to more ye lette it, to more
it doth increase. What at the lasse ye
shal be fapne to suffer it with al shame
and damage. And howe muche that
such your fugitiue, astonped desperat,
elshewinge of the light, doth feare vs
oz animate pou, let your owne cōsciēce
and hert declare vnto pou:

For as much now, I sape, ye know-
ledge your selfe & must confesse, what
a splthp Church ye haue. I speake
not now of the lpe. But of the doc-
trine, that ye haue so manye hor-
rible

Of restitution

rible lyes, and false doctrines, and besydes that ye wil not leaue it. So must ye consequentlly confesse also, that ye are not the holp Church. But the devills Church, speciallly suche as holde there on, and compelle there to. ffor they worshippe the devil willingly in his lyes, whylest they know, that they be false Articles. But suche thinges do ye even fro the hert, the Romyshe Byschopp, downe vnto the loweste Priest, or freer. This is the right kernel of the best sorte, whiche ye in especiall call poure Church, and what soeuer is more of your adherentes amonge the layte. ffor suche as be sorp for it, perterpne not in your deuyls church. But in our, that is: In the olde right holp church.

furthermore, for so moche as we haue such your owne witnesse & iudgement, so can ye not calle vs heretikes or fugitiues. But must geue vs right, as vnto the right church whiche forsaketh suche your knowne abhominatiō & false articles. And agayne know ledge your selues, as the right devills church

of the churches goodes.

church, for so much as of your selfe
ye fortifie and kepe, knowne abhomi-
nable, and false Articles, and compelle
there vnto. That ye ought not to clay-
me the churches Goodes to be redred
vnto you as a spoyle. But that ye are
bounde, all such goodes as ye yet haue
in your custodie, as Goddes theues
and church robbers, to forsake. And to
restore and redre them vnto the right
church. And though your forehead
were neuer so harde and shameles, as
the Prophetes saie, which can not be
ashamed, muste ye neuertheles saie
your selues here in, that such ingemēt
is right. For at the last shoulde also,
woode, stones, mpre, and donge crepe
oute agaynst you. Whylest it can be
none otherwyle. But that an arraunt
whore, can not be on honest vertuous
virgin. Therfore ought she also to be
no church, rule no church, and
haue no churches goodes,

This is the summe
thereof.

That

That which is Goddes, maye not be ge- geuen vnto The mperour.



That they moze our
do cal vs disobedient and
causers of infurrections,
because that oure pꝛin-
ces do not obepe, The m-
perours Edicte oz cōmaundemēt, where
in oure Churches and doctrines are
condemned. There do we boaste and
thanke God, whiche gratiousely hath
kept vs, that we are not founde with
you in such damnable obedience. For
there standeth God, which forbiddeth
vs, saynge: Geue vnto Cesare that
which is Cesars, and geue vnto God
that which is goddes. Psal. cxv. he hath
geuen the heauen vnto the Lorde. But
the earthe vnto the Chyl dren of men,
heauē oz the kꝛyngdom of heauē goeth
not to loue of the Emperour. And god
can not be the mperours lone mā. But
thempeo

of the churches goodes.

themperour ought and must be called
goddes lonemā. And as Sprach sayth
also. God hath ordeyned to the laudes
Dominions. But in Israel is he Lord
hym selfe: God will alone, & hym selfe
rule in the church. Suche rule did he
neuer geue frō hym, or oute of his hād
as the, lx. Psal. witnesseth. God spea-
keth in his holynes.

Therefore must ye Papilles fyghte
oute this Article of Obedience, with
God hym selfe, and not with vs, and
make vs certeyn and sure before, that
we (as ye do) maye geue vnto them-
perour that which is Goddes. Or el-
les we will not do it. But take poure
shlaundryng & lpenge, for great iope
where with ye beare vs witnes, and
knowledge that we take not frō God
that which is his, and geue it to them-
perour, and so ye helpe vs with poure
pestiferous lyes, to boaste this trueth
that we lyeue not in poure accursed
obedience.

For God hath cōmaūded thēperour
ye all his angels and creatures, that
they shall teache none other worde
in his

Of restitution

Galat. i in his kpng dome, that is in his church as S. Paul Gal. i. shutech a terrible thonderbolt, sayinge pf an Angell frō heauen teache pou any other thinge, thē that pe haue recepued, hold hym accursed. Nowe haue we aboue recpted certepn of the innumerable newelties of other doctrine (that is, as S. Paul dothe here cal it, Anathema, accursing damnation, malediction) wherewith pouce Poppsh the newe whore, and deuills church is filled. Therfore can not the Emperour nor any other creatur compell vs to suche accursed obedience, yea he ought to kepe hym selfe with vs from it, pf he will not with S. Pauls thonderbolt, be accursed and stryke into the pitte of hell.

God hath committed vnto thempour pnuough, more than he is able to execute namelp, the kpngedome of the earthe, that is body and Goodes, ther hath his office an ende. If he aboue that, layeth hande on the kpngdome of God, then dothe he robbe God of his owne, whiche is called, Sacrelegium, Sacrilege, or Goodes thefte. As
S. Paul

of the churches goodes.

S. Paul Phil ij. doth name it. Rapina
diuinitatis. If a mā be lyke vnto God Phil. ij.
whiche he can not be the same, must he
intēde to robbe it. For it can not be ge
uen vnto hym, here to is an onely hez
alone, he hath not robbed it, nor willed
to robbe it (as the deuill in heauen and
Adā did in Paradys). But it is geuen
vnto hym frō the father everlastingly
and borne vnto hym by nature.

They that now do entice the good
Emperour Charles to this, or do such
thinge vnder his Seall, be euen as ho
ly Creatures as the Serpent in Para
dys. The Emperour shoulde continue
vnder God. And attende to the office
vnto hym appoynted (as wel as all
Creatures) For God will here, that is
in the churche speake alone, and suffer
none other.

Lyke (that I may declare it playne
ly) as a marped man, or a bypdegrome
man, wil distribute many maner of of
fices in his house, he maye call the one
seruaunte Emperoure, and the other
kyng, and committe vnto them al his
goodes, to this his landes, to the other
his

Of restitution

his hynearde, Cattell, spylles, rapme
monep, and Goodes. Put in the Cha
ber or in the Wydes bedde, maye no
seruaunt be found, whether he be called
Emperour or knyge. For that is death
(sayeth Salo. Prover. vi.) for that pers
teyneth onely to the wydegrom. And
here ought the wyde to hear nor know
none other worde but onely her Wyp
degromes. As John the Baptyst sayeth
John. iij he that hath the wyde, the same is the
Wydegrome. Euen so can & wil God
suffer none other besydes hym in the
church. There should nothinge, but he
hym selfe or his worde be hearde, or el
les shoulde she be a whore and not his
Wyde.

By this may men will vnderstande
de what pe Poppes althes make,
whan pe calle vs Stirrers of Sediti
on, because we doo not obeie with
you, the Emperours commande
mentes. Namely this doo pe make, pe
knowledge, that we leaue the spouse
of Christe, immaculate to her Lorde
Christe, and also his bedde undefiled
as the trewe obedient Iosephes, and
minister

Gene.
xxxix.

and the lyfe?

minister besydes in oure appointed Offices, Contrary wyle, that ye as the burynge whozemongers and aduouters, that is damnable robbers of God, or heuenly Sedicioners, do breake into the Lordes Wyde chamber, & will make of his spouse a harlott. But he stryketh you with blyndnes, euem as the Sodomites, that ye can not fynd the doore, and permitteth you therefore, to fynd whores and Aduouters lyke vnto your selues. Whiche obepe vnto you, and goo to the deuill with you.

And Suma, as is aforesayd: ffigh it oute before with God, that we may heare and learne, somwhat elles in the Churche contrary to Goddes worde, Item, that poure aboue reherserd new percells, be Goddes worde. And that ye are the holy Churche. Then shall ye haue righte and we shall gladly be obedient, what doth it preuaple. I prape you: That ye crye the Consequente so loude, and lette the Antecedente alone? ffor the stryke is not aboute the Consequente, as ye

¶ ii made

Of restitution

made foules do crye . But aboute
the Antecedent, Ponatur, Ecclesia per
to, et obedientia sequetur necessario.
Contra, Non posita Ecclesia. Nulla
sequitur obedientia. Ex natura rela-
tionum. If there be elles yet a spar-
kle of logpke with in pou. This
be at this time Tapde of the
Thurche agaynst the
sclaunderous mou-
the of the Pa-
pistes.

The thre

Symboles or Confessions

of the ffaith of Churche, bled
in the Churche vni-
fournely.

The Symbole of the Apostles.



The fyrst Sym-
bolum, or Confes-
sion of the Apostles
is truely the pre-
tpest, which briefly
and rightly compre-
hendeth the Arti-
cles of oure ffaith very goodly and
is also easy to learne for the children
and the simple, and soundeth thus.

I beleue in God the father almighty,
maker of heauen and earthe.

And in Iesu Churche, his ouerly sonne
oure Lorde, whiche was concei-
ued by the holy Ghooste, borne of the
virgin

The thre Symboles.

virgin Mary, Suffered vnder Ponce
Pilate, was crucified dead, buried.
And descended into hell. And the
thyrde daye, he rose agayn from death
he ascended into heauen, and sitteth
on the righte hande of God the father
almightie. From thence he shall come
to iudge the quicke and the deade.

I beleue in the holp Ghost. The
holp Catholyke Churche. The com-
munion of sapientes. The forgeuenes
of synnes. The resurrection of the
body. And the lyfe everlastinge.
Amen.

Symbolum

Athanasij.

The secōd Symbolum of Atha-
nasius is longer, & settethoute
more rchelp and plenteously
the one Article, because of the Arriās
namely, that Jesus Christe is the one
ly Sonne of God and oure Lorde. In
whome we beleue even with the same
fayth, wherewith we beleue in the
father

Symbolum Athanasii.

Father, as the texte sayeth in the fyrst
Symbole. I beleue in God, &c. And in
Jesu, &c. For if he were not very God
then muste he not with lyke fapthe,
lyke vnto the ffather be honoured.

This disputeth and dyueth S. Atha-
nasius in his Symbole. And it is a
very defence of the fyrst Symbole.

Who so euer wil be saued before al
thynge, it is necessarye that he haue
the Catholike fapth.

Whiche fapthe, but if every man will
kepe whole and inuiolate, with-
oute doubte he shall eternally pe-
rsh.

This truly is the righte Catholike
fapthe, that we worshippe one
God in trinite, and the trinite in
vnitie.

Neither confoundinge the persons,
neither seperatinge the sub-
stance.

The person of the ffather is one. The
persone of the Sonne another.

The persone of the holy Ghooste
another.

But of the ffather of the Sonne,

¶ iii

and

Symbolum Achanasis.

and of the holp Ghoost, ther is one
diuinite, equall glorie coeternall
maiestie.

Suche as is the ffather, suche is the
Sonne, suche is the holp Ghoost.

The ffather is vncreate, the Sonne vn-
create, the holp Ghoost is vncreate.

The ffather is immeasurable, the
Sonne immeasurable the holp
Ghoost immeasurable.

The ffather is euerlasting, the Sonne
euerlasting, the holp Ghoost euere-
lasting.

And not withstāding, there be not thre
euerlasting, but one euerlasting.

Euen as there be not thre vncreate, nor
thre vnmeasurable, but one vncreat
and one vnmeasurable.

In lyke maner is the ffather almightie
the Sonne almightie, and the holp
Ghoost almightie.

And pet be they not thre almighties,
but one God almightie.

So the ffather is God, the Sonne is
God, the holp Ghoost is God.

And pet be there not thre Goddes but
one God.

So

Symbolum Athanasii.

So the ffather is the Lord, the Son
the Lord, the holy ghoost the Lord.

And yet be they not three Lordes,
but one Lord.

For as we be compelled by the chri
stian veritie, to cōfesse separatly eue
ry one person to be God and Lord.

So are we prohibite by the Catho
like relgion of Churkes saythe to
saye: that there be three Goddes or
three Lordes.

The father is made of none, neyther
created, nor gotten.

The sonne is from the father alone
neyther made nor created, but gotten.

The holy Ghost is from the father
and the sonne, neyther made, created,
nor gotten, but procedynge.

And so is there but one father, not
three fathers, one sonne, not three son
nes, one holy Ghost, not three holy
ghostes.

And in thys trinite, there is none
before or after another, nothynge more
or lesse.

But al the three persōs be coetern
and coequal to them selfe,

So

Symbolum Athanasii.

So that by all wayes as nowe it hath ben aboue sayde, the trinite in unite, and the unite in trinite maye be worshipped.

He therfore that wyl be saved, let hym understande thus of the trinite.

But it is necessary unto everlasting helth that every Christian beleue also faithfullp the incarnation of our Lorde Jesu Christe.

It is therfore the ryght faith, that we beleue and confesse, that our Lorde Jesus Christe the sonne of GOD, is God and man.

He is God by the substance of the father, gotten before al worldes, and he is man by the substance of the mother, borne in the world.

Perfect God, perfecte man, being of a soule reasonable, and of fleshe humane,

Equal to the father by hys Gods heade, lesse then the father by hys mans heade.

Whiche though he be God & man, yet is there not twayue, but one Christe.

Truely

Symbolum Athanasij.

Truely he is one, not by the turning of hys Godheade into manhead but by assumptynge of hys manheade into Godheade.

Yea he is one, not by cōfuspō or mixture of substance, but by vnite of persō

ffor as the reasonable soule, and the fleshely body, is or maketh one man, So God and man is one Chziste.

Whiche suffred death for oure saluation, descended to hel, and rose from death the thyrde daye.

Whiche ascended to heauens, sitteth on the ryght hande of God the ffather almightye.

From thence shal he come to iudge the quicke and the deade.

At whose comynge al men must xple with theyr owne bodyes.

And shal geue accompte of theyr owne propre dedes.

And they that haue done wel, shall go into euerlasting lyfe, thei that haue done euyl, into euerlastynge fyre.

This is the catholike fapth, which excepte every mā fapthfully, & stedfastly do beleue, he can not be saued.

Sym

Symbolum Ambrosii, and Augustini.

The thyrde Symbole should be
S. Augustyns, and Ambroses
and after S. Augustyns bap-
tisme haue ben longe, whether that be
so or not, there is no daunger in it,
whether a man beleue it, or not. It is
neuertheles a propre symbole or con-
fession (whosoever be the master or
authour) made after the maner of a
songe, not onely to knoweledge oure
fapthe, but also therein to prayse, and
to thanke God, And soundeth thus.

We prayse the O God. We know-
ledge the to be the Lorde.

All the earth dothe worshippe the,
the father everlastynge.

To the al Angels crye a loude, the
heaven, and al powers therein.

To the Cherubyn, and Seraphyn
continually do crye.

Holy, holy, holy, Lorde God of Sa-
baoth.

Heaven and earthe are full of the
maiestye

Symbolum Ambrosij

maiestye of thy glorie.

The glorious companie of the A-
postles prayse the.

The goodly felowshipp of the Pro-
phets prayse the.

The noble army of martyrs prayse
the.

The holy Church throughout all
the world dothe knoweledge the.

The father of an infinite maiestie.

Thy honourable true, and onely
sonne. Also the holy Ghost the con-
forter.

Thou arte the kyng of glorie o
Christe.

Thou arte the everlastyng sonne of
the father.

When thou tokest vpon the to de-
spise man, Thou dydest not abhorre
the virgins wombe.

When thou haddest overcome the
sharpenes of death, Thou diddest open
the kyngdome of heauen to al beleuers

Thou sittest on the right hande of
God in the glorie of the father.

We beleue, that thou shalt come to
be oure iudge.

Amen

and Augustini.

Whe therfore pray the to helpe thy
seruauntes, whome thou haste rede-
med with thy precious bloude.

Make them to be nombred with
thy sapientes in glory everlastynge.

O Lord saue thy people, and blesse
thyne heritage.

Gouerne them, and lifte them vp
for ever.

Daye by daye, we magnifye the.
And we worshyp thy name euer
worlde without ende.

Vouchesafe O Lorde to kepe vs
thys daye without synne.

O Lorde haue mercy vpon vs, haue
mercy vpon vs.

O Lorde let thy mercy lycht vpon
vs, as oure trust is in the.

O Lorde in thy haue I trusted, let
me neuer be confounded.

The Symbole of Nycce.

I beleue in one God the father
almighty, maker of heauen &
earth,

The Symbole of Nyce.

earth, of all thynges visyble and invisyble. And in one onely Lorde Jesu Chyzt, Gods onely sonne, which was gotten of the father before al worldes God of God, light of lyght, very true God of the very true God, gottē, not made, equall with the father, by the whiche al thynges be made.

Whiche for vs mankynde, and for oure saluation came doune from heauen, And was incarnate by the holpe Ghooft, of the vyrgyn Mary, And became man, crucifyed also for vs, vnder Pōce Pilate, suffred and buryed.

And rose agayne the thyrde day, as cordyng to the scriptures, and ascēded into heauen, and sitteth on the ryght hande of the father, and shal come agayne with glorie, to iudge the quicke and the deade, whose kyngdome shal be endeles. And in the Lorde the holy ghooft, which quickeneth, which procedeth frō the father & the sonne, whiche with the father and the Sonne together is worshpped, and together is glorifyed, which hath spoken through the Prophetes.

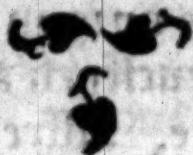
And

The Symbole of Nyce.

And one holpe Catholike and A.
postolike Churche.

I knoweledge one baptisme, to
the remission of synnes, and
I abyde the resurrection
of the dead, and the
lyfe, of the world
to come.

A M E N.



19921
2

A singular

and fruteful maner of pra-
peng, vled by the famous clarke Do-
ctour Marten Luther, and comppiled
at the desyre and instaunte of a special
frende of hys, vpon the Lordes
prayer, the tenne commaun-
dementes, and the xij. Ar-
ticles of the Christen
fayth, no lesse neces-
sary, then profit-
table.



First whan I fele,
that through straung de-
des or thoughtes, I am be-
come colde, and vnlusty
to prayer, even as the fle-
she, and the deuyl are alwaies rea-
dy to lette and hynder prayer, I take
my booke of Psalmes, get me into my
chambre, or at the day & time so requyre
into the churche to the congregation;
and beggune mouthelp by my selfe,
to say

A frutefull maner

to save the Tenne commaundementes, the Crede, and after as the tyme doth serue me, certayne sayenges of Christe, Paule, or Psalmes, even as the chylde do.

Therefore is it good, that the prayer be used for the spirite worke in the mornynge, and for the last in the eveninge. And that a man beware with all diligence of these false decepuable thoughtes, whiche saye, Earpe a litle within thys houre wpl I pray, I must do thys or that before, for by suche cogitations and thoughtes, commeth a man from prayer vpon workes, whiche do holde and compasse hym in such wise, that nothyng is done in prayer that daye.

And albeit that some workes may be fall, whiche be as good as prayer, or better, specially whan necessitie doth requyre them, as there goeth a Proverbe vnder the name of Sapient Jerome, Every worke of the faythful is a prayer. And another Proverbe, he that laboureth or worketh truly, prayeth double. Whiche must be spoken

of prayenge.

ken out of thys ground, That a faith-
ful man in hys labour doth feare and
honour God, and thynketh on his co-
maundementes, so that he wyl do
wrouge to no man, nor steale, nor cir-
cumuent or decepue any man, And su-
che cogitations make doubteles of hys
worke a praper, and besydes that a sa-
crifice of praple.

To the contrary wherof it muste
also be true, that the worke of an infie-
del is a mere cursyng, and he that wor-
keth vnfaithfullp, curseth double, for
the cogitacions and thoughtes of hys
harte are suche that he despyseth God
and thynketh to transgresse hys com-
maundementes, to do hys neighbour
wroug, to steale, and to decepue suche
cogitacions, what are they elles but me-
re cursynges agaynst God & man, by
the whiche hys worke & labour beco-
meth also a double curse: wherebp he
curseth hym self, & suche men do also
remanne at the last beggers and of no
reputation. Of thys continual praper
doth Christ speake vndoubtedly Luc.
xi, that we oughte to prape withoute
N ij cursyng

Luce. xi.

A frutefull manner

Psal.i.

ceaspng, for we must be ware of synne and wrong without ceaspng, which can not be done, if we do not feare God, and haue his commaundemētes before oure eyes, as the first Psalme saith: Blessed is that man, which thinketh on the lawe of god nyght & day.

Job.i.
i. Pet. 5

Howe be it, we must also beware that we do not vse oure selues from the ryght praper, and prescribe vnto our selues at the laste, necessary workes, which notwithstandinge are not to the purpose, & are thereby at the last made slouthful and vnlusty, cold and pkesome or lothsome to praper, for the deuill is not slouthful nor vnlusty or pdel aboute vs, Also our fleshe is yet to quicke and iocunde inclined and proued to spone, and agaynst the spirite of praper.

Nowe whan the harte is warmed thorough such speakng of the mouth & is come to it self, Then knele doune, or stande with thy handes folden, and thynne eyes erected into heauen, and sape or thynke in the shortest manner, that thou canst. Oh God oure heauenly father

of prayuge.

Ip father, I am an vnworthp poze spuer,
not worthp to lyft bp myne eyes Lu.xviij
oz handes towarde the, oz to praye,
notwithstandpng forasmuch as thou
hast comaunded vs al to praye, & also Mat.vij
hast prompced to heare vs, and belp Luc.xi.
des that hast taught vs thy self, bothe Joh.xiij
wordes and maner, throught thy dear xv.xvi.
ly beloued sonne oure Lorde Jesus Mat.vi
Christe, I come vpon thys, thy com- Luc.xi.
maundement, to be obedyent vnto the
trustpng to thy gracypous prompse, &
in the name of my Lord Jesus Christ,
I praye with all thy hply Christians
in earth, as he hath taught me.

**Our father whiche arte in
heauen &c. Hole oute from
worde to worde.**

The fyrst Peticyon.

After that repete one pece, oz as
much as thou wilt, namelp the spalte
peticyō. **Halowed be thy name
and sape. Oh Lorde God & mercypfull
father**

A fruitful matter

Father, vouchsafe I beseeche the to sanctifye thy name, bothe in oure selues, and in al the worlde destrope, and put doune al abhominacion, Idolatrye, and heresye of the Turke, of the Pope, and of al false doctryne, and erroneous spirites, whiche falsely beare thy name, and so shamefully abuse it, and so abhominably blaspheme it, sayinge and boasting, that it is thy word and the churches commaundement, notwithstandinge that it is the lye and decept of the deuyll, whereby they seduce so many poore soules in all the worlde vnder thy name, and besides that also kyll, shed innocent bloude, & persecute, thyngkyng thereby to do the a hygh serupce.

O Lorde God, here conuerte and lette, Conuerte them, that yet shall be conuerted, that they with vs and we with them maye sanctifye and prayse thy name, bothe with pure and true doctryne, and also with a good holpe lye and conuersation, And resiste, or let them, that wpll not be conuerted, that they maye cease to abuse, blaspheme,

of praynge.

pheme, and dyshonour thy holpe name,
me, and to seduce the poore people,
Amen.

The seconde Peticyon.

(Thy kyngedome come)
sayenge.

O Lord God, merciful father, thou
seest that not onely the wisdom and
discretion of the worlde blasphemeth
thy name, and geueth thynne honoure
to the ipe, and to the deuyl, But also
al thei2 power, myght, rycheesse, and
honoure, which thou hast geuen them
vpon earth, to rule in the worlde, and
to serue the with thesame, is set and
stirrueth agaynst thy kyngdome, they
are great, myghty, and many thiche
fatte and full, and plage, hynder, and
destrope the small heape of thy kyng-
dome, Those that be weake despyled
and feawe, wyl they not suffre vpon
earthe, and thynke neuertheles therea-
by to do thy a hyghe Goddes ser-

A fruteful maner

wise. O Lorde God father almightie
here conuerte & resiste, Conuerte them
that yet shall be chyl dren and mem-
bers of thy kyngdome, that they with
vs, and we with them, maye serue the
in thy kyngdome in true fapth, and
perfecte loue, and maye come oute of
thys kyngdome into everlastyng kyng-
gedome. And resiste them that wyl
not suffice theyr power, and myght to
be touned away, from the destructiō
of thy kyngedome, that they beynge
deposed from theyr seate, and beynge
humbled maye cease. Amen.

The thyrde peticion.

(Thy wyl be done in earth
as it is in heauen) sayenge.

O Lorde GOD father almightie,
thou knowest that the worlde, yf she
can not bypunge thy name to noughte,
& destrop thy kyngedome, imagineth
wickednes night & daye, bypung many
crafty

of prayenge.

crafty Imaginations and diuers subtil
till deuices, counsaylpnge and whyspe
rpnge together, they consozte and
strengthen them selues, threatenpnge
and curspnge, beinge full of all euill
will agaynst the name, worde, kyng-
dome and Childzen, howe they maye
destrope the same. Therfore oh Lorde
God and Father, conuerte and with-
stande. Conuerte those, that shall
yet know thy good wil, that they with
vs, and we with them, maye be obediēt
vnto thy will, and vpon the same, wil-
lingly, paciently and gladly suffre, all
euill, crosse and aduersitie, and maye
herein knowe, proue and vnderstande
thy bountifull gracious, and perfect
will. And withstande them that will
not desiste and ceasse from their furpe
and ragpnge, hatpnge, threatenpnge,
and euill will to do mischiefe. And dis-
sipate and confounde their counsayll
their wicked imaginations and de-
uices, that they fall vpon their owne
heades, as the, vij. Psalme spyngeth. **Psal. vij**
Amen.

The

**A fruitefull manner
The fourth Peticion.**

**(Geue vs this daye oure
dayly breade,) and saye.**

**Oh Lord God ffather everlastinge,
graunte vs also thp blessinge in this
temporall & bodely lyfe, geue vs gra-
cioussly thp peace, defend vs frō warre
and enemie. Geue vnto our soue-
rain Lord the Kpng & Protector prospe-
ritie and healthe agaynst his enemies
geue them wpledome and vnderstan-
ding, that the maye gouerne his terrea-
striall kpngedome quietly and health-
fully. Geue to al kpnges, Princes and
Lordes good counsayll, and will to en-
treyne their lande and subiectes in
tranquillite and good iustice, specially
help and further oure souereigne Lord
the Kpng vnder whose protection and
defence thou doest preserue vs, that he
be pge preserued from all euill, false
from false tonges and vntru subiectes
maye rule godly and bleffully. Geue
to all subiectes grace truely and faith-
fully to serue and to obeie, Geue vnto
all**

of prayenge.

all estates citezens and husbandmen
that they maye be good, & deale louing-
gly and faithfullp one with another.
Geue gracious wether, and frutes of
the felde. I commende also vnto the
house, farme, wyfe & childe, helpe that
I may will rule them, and Godly edu-
cate an brynge them vp. Withstande
and hynder the destroyer, & all wicked
Angelles that do hurte and hynde-
raunce herein, Amen.

The fyfte peticion.

(Forgeue vs our trespasses
as we forgeue thē that tres-
passe against vs,) and saye.

O Lorde God Father almightie,
enter not into iudgement with vs, for
in thy syghte is no man lpyunge righ-
teous. Wh counte it not vnto vs for
spune that we (alas) are so vntan-
kefull for thyne inestimable benefi-
tes ghooltly and bodely, and that we
do dayly stumble and spune many
tymes

psalm
cxliij

A frutefull maner

Psalm.
xviij.

tymes, more than we knowe and can
perceyue. Psal. xviij. But regarde not
good Lorde howe good or wicked we
are. But haue respecte to thyne inestima-
ble mercy geuen vs freely in Christ
thy dearely beloued sonne. Forgeue
also al oure enemyes, and al them that
do vs displeasure or wronge, euen as
we also forgeue them with all our har-
tes. For they do thereby vnto them-
selues the greatest displeasure, in that
they offende the in vs. And we haue
no pleasure in their destruction. But
woulde rather se them saued with vs
Amen. And whosoever feleth hym
selfe here, that he is not redy and wil-
lynge to forgeue, maye call for grace,
that he may be willing to forgeue. But
this belongeth to the Sermon.

The syxth petition.

(And leade vs not into
temptation,) and saye.

O good Lorde, God ffather almighty,
keepe vs from vnchaste and lusty feruēt
and

of prayenge.

and diligent in thy worde and service,
that we do not waxe ydell slouthfull &
ynlusty, as though we had nowe all
thinges, that the rompinge deuill do
not begyle and ouertake vs, and spoyle
vs agayne of thy moost holp worde, or
stirre vp discorde and Sertes amonge
vs, or leade vs othertwyle into spone &
shame, both spiritually and corporally,
but geue vs trough thy Spirite, wise-
dome & power, that we maie valiaunt-
ly withstande hym, and gette the vpper
hande of hym, Amen.

The seuenth petition.

(But deliuer vs from
euill,) and saye.

O Lord God ffather almightie. This
miserable lyfe is so full of Calamities
and wretchednes, so full of periculosi-
tie & vnstabilenes, so full of infidelitie
and iniquitie (as S. Paule sayeth. The
dayes are euill) that we should by rea-
son, be wepy of this lyfe and despyous
of death. But thou O ffather knowest

our

Phil. i.
Gal. ij.
vi.

A frutefull maner

our weakenes. Therfore helpe vs to go safe thorough such manyfolde euilles and iniquities, and whan the tyme cometh geue vs a gracious houre, and a blessed departinge out of this balley of wretchednes, that we do not feare death nor be saynt harted, but mape commende oure soules into thy handes with a sure and stedfaste saythe, Amen.

Last of all marke that thou must alwayes make the Ame, strong, & doubt nothinge. But that God is thyne vndoubtedly with all his graces, and saye pea to thy praper. And thynke that thou doest not knele and stande there alone. But the vniuersall Christianite or all righteous Christians with the, & thou among them in an vnifozme praper, whiche God can not despise. And go not fro thy praper before that thou hast sayde or thought. This praper is hearde in the spght of God. This do I knowe surely and vndoubtedly. That is, Amen.

Also thou shalt knowe, that I will not haue all these wordes spoken in
the

of prayenge.

the praper. For thereof shoulde at the
last growe babbling and a vayne mō-
belinge, beynge reade out of the boke
after the letters, euen as oure Ladys
Psalter hath ben among the laye peo-
ple, and the prapers of Priestes and
Monkes. But I will thereby haue
the harte stirred and instructed, what
cogitations or thoughtes it oughte to
be in the Lordes praper. But suche
thoughtes or cogitations can the harte
(whan it is through warme and lusty
to prape) expresse well prough with
farre other wordes, yea also with fe-
wer or more wordes. For I my selfe
also, will not be bounde to suche wor-
des and sillables, but speake the wor-
des to daie thus, to morowe other-
wyle, accordinge as I am warme and
lusty, howe be it as nere as I can, I
abpde by the same sence and mea-
nyng. It commeith also oftento passe
that I come in one pointe or peti-
tion, into so plenteous digressions
and thoughtes, that I leaue all the
other syxe. And also when suche
riche

A fruitefull maner

riche and plentyfull cogitation, come
we ought to let the other prapers alone
and to geue place to suche cogitations
and to heare them gentely, and not to
hinder them in any wyle. For there
preacheth the holy Ghost hym selfe.
And one worde of his preachinge is
farre better than a thousande of oure
Prapers. And I haue also oftentimes
learned more in one praper, than I
coule haue gotten by much readinge,
and enditpge.

Therefore I peth the greatestte vtilite
in this, that the harte be made boyde
and lusty to praper. As also Ecclesi.
sayeth. Before thou prapeste, prepare
thp soule that thou be not as one that
tempteth God. What is it elles but to
tēpte God, whā the mouth babbleth &
the hart is scatered elles were. As one
Prieste praped, whiche praped on this
wyle. Deus in adiutorium meum in-
tende, seruauit hast thou, made ready
the carter. Domine ad adiuvandum me
festina. Mayde go thp wayes, and
mple the cowe. Gloria patri & filio &
spiritui sancto. Runne hoerlon that a
mischief

Eccli.
xviij.

Esa.
xxix.
Mat xvi

of prayenge.

mischiefe on the &c. Of whiche kynde of
prayers. I haue hearde and knowen
manp in my dayes in the Papacye,
& all their prayers for the moost parte
be after that sorte. Thereby is god but
mocked, and it were better that they
did playe in steade of suche a prayer.
If they woulde or coulde do no better
thyng. For I my selfe haue Prayed
manp suche horas Canonicas in my
dayes (whiche now we I Lamente) that
the Psalme or houres was at an ende,
or euer I was were, whether I was in
the begynnynge or in the myddeste
of it.

And although they do not all come
out with it so rudely mpyngynge their
busynes with their prayers by mouth
as the aboue named Priest, did yet do
they so in their thoughtes, castynge the
hundreth amonge the thousande, and
whan it is oute, they knowe not what
they haue done, or howe they are
come to the ende, they beginne at Lau-
date, and by and by they mpyndes run
at rouners, so that I thynke, that no in-
gling can come before any man, which
should

A frutefull maner

shoulde moue him more to laugh, than
yf he might se the thoughtes, which a
colde, vndeuous harte, choppeth toge-
ther in prayer. But nowe I see well
proughly thanks be to God, that it is
not wel prayed, yf a mā forgette what
he hath sayde. For a right prayer thin-
keth on all the wordes and thoughtes
from the begynnyng, vnto the ende of
the prayer.

Lyke as a good diligente barber
must haue his mynde and eyes very
sharply fixed, and attendaunt vpon
the rasoure and vpon the heares and
forgette not, where he is in shauinge
or cuttyng. For yf he shoulde be full
of wordes and bablinges, or thinke
and loke some other waye he myghte
cutte awaye a mannes mouth and
nose, yea also his throte. So hole will
euery thinge haue a man, yf it shall be
done as it oughte to be done, with all
his wittes and membres, as men vse
to saye. *Pluribus intentus minor est
ad singula sensus.* He that thynketh
many maner of wayes, thynketh no-
thinge

of prayenge.

thinge at all, neither dothe he any good. Howe muche more will praper haue the harte alone, hole, and onely, yf elles it be a good praper.

This is brefely spoken of the Pater noster or praper, as I am wont to prape my selfe. For euen yet at this daie I sucke on the Pater noster, as a Chylde, eate and drinke as an olde man, and can not be satisfied of it, and it is also to me the beste praper, euē aboue the Psalter (whome not withstandinge I loue not a littel). Truly, it appeareth that the righte mapster hath ordeyned and taughte it. And it is pittie, and greate pitie, that suche a praper of suche a Master, shoulde be so babbled and blabbered, withoute all deuotion in all the worlde. Many men prape peradventure euery yere certayne thousandes of Pater noster. And though they shoulde prape so a thousande yeres, yet haue they not tasted nor prayed one lettre or tittel therof. Summa, the Pater noster is the greatest martpre (as well

A frutefull maner

as the name & woide of God) in earth.
For euery man doth plage and misse
it, fewe there be that do consozte it in
the right vse.

But whan I haue time and place
before the Pater noster. I do also in
lyke maner weth the Tenne cōmaun-
dementes, and reherse one pere after
another, that I maye be made apte.
(As muche as is possible) to prayer.
Makinge of euery commaundement
foure partes, or a fourefolde garlande
As I take euery commaundement,
first as a doctrine, even as it is in hym
selfe, remembringe. What oure Lorde
God therin so earnestly requireth of
me. Secondely do I make a thankes
geuinge therof. Thirde, a confession.
Fourthly, a prayer, namely thus, or
with suche lyke thoughtes or wordes.

I am the Lorde thy God,
which haue brought the out
of the Lande of Egipte, out
of the house of bondage.

The

of prayenge.

The fyrst commaundement.

Thou shalt haue none
other Goddes but me. Thou
shalt make thy no grauen
Image, neither any simili-
tude that is in heauē aboue
either in the earth beneth, or
in the water, vnder the
earth. Thou shalt not wor-
ship thē neither serue thē &c.

Here do I thynke, prayste that God
requyeth of me, and teachet a hartty
confidence in hym, in all thinges, and it
is his great earnest, that he will be my
God, and so muste I take hym vpon
payne of damnation. And that my
harte shoulde not trust nor buyld vpon
any thinge elles, whether it be goodes
honour, wpsedome, power, holynes or
any creature. Secōdarely, I do thanke
his infinite mercy, that he so fatherly
geueth hym selfe to me damned crea-
ture, here benethe, and offereth hym

Q iij selfe

A frutefull maner

selfe to me undespzed, vnought for
and undeserued, to be my God to care
for me, and wil be my conforte, defence
helpe and strength. Notwithstanding
that we poore blinde creatures haue
sought so many maner of Goddes, &
yet shoulde be fayne to seke, yf he did
not cause hym self so opely to be heard
and did not offer hym self vnto vs in
our humane language, that he would
be oure God. Who is euer able suffi-
ciently to thanke hym for this? Thir-
dely do I confesse and knowledg my
great synne and vnthankefulness, that
I so shamefully throughout al my lyfe
haue despised, and littel regarded this
hoolsome doctrine & excellent gyfte, &
haue so abhominably with innumera-
ble Idolatries prouoked his wrath &
indignation, wherfore I am sorowful, & cry
for mercy. Fourthly do I praye, sayēg:
Oh my God & Lord helpe me through
thy grace, that I mai daily better learn
and vnderstande this thy commaunde-
ment, & do thereafter with a hartly con-
fidence, kepe my herte, that I be no more
so forgetfull and vnthankefull, that I
seke

of prayenge.

seke neither truste nor conforzte in any
other Goddes, nor in any Creature.
But that I make continue onely, spu-
cerely and purely by the myne onely
Lorde God and Father, Amen.

After this (yf I haue tyme
and space) the seconde commaunde-
ment, also digested into foure
partes, on this wyse.

The seconde commaun- dement.

Thou shalt not take the
name of the Lorde thy God
in vayne. For the Lorde will
not hold hym gyltesse that
taketh his name in vayne.

First, I do learne, that I must kepe
the name of God Glorious, Holy and
cleane that I shall not sweare, curse
or lye thereby, that I shall not be
D iij proude

A frutefull maner

proude sekynge myne owne honour & name, but that I shall humbly worship adore, prayse and boast his name. And let all this be myne honour and reioysinge, that he is my God, and that I am his poore creature, and vnworthye seruante. Secondarely, I do thanke hym of his glorious gyfte, that he hath reueled and geuen me his name, that I may boast of his name, and be called a seruant or Creature of God, &c. That his name is my refuge, as a sure hold (as Salomon sayeth) to the which the Righteous doth flye, and is saued and defended. Thyrde, I do confesse & knoweledge myne abhominable & greuous synnes, which I haue committed against this commaundement, fro my yowthe wher as I haue not onely left worshipping, boasting and honouringe of his name, but also haue ben vnthankful for suche giftes, & haue abused the same to al maner of vngraciousnes, with swearing, lying, deceyuing. &c. Wherfore I am sorowful, and desyre grace and mercy &c. Fourthly, I do praye for helpe and strength, that I may from hence furth learne

of praynge.

learne thys commaundement, and keepe my selfe from suche shamefull vntthankefulnes, abuse & spennes, agaynst hys holy name, but that I maye be founde thākeful, and in the true feare and honour of hys name.

And as I haue sayde before in the Vater noster, so do I admonyshe agayne, that in case the holy Schooste shoulde come amonge suche thoughtes, & begynne to preache in thy harte with ryche lyllumyned cogitations, Then geue hym the honour, let these cogitacions go, whiche thou hast takē in hande, be still, and heare hym, that can do it better than thou, And whatsoever he preacheth, the same marke, and note it, then shalt thou se maruepulous thynges (as Dauid sayth) in the lawes of God.

The tyezde commaundemēt

Remember the Sabbath
daye, that thou sanctifye it.

Herein

A frutefull manner

Herein do I learne fyrste, that the Sabbath is instituted, not for to go ydell, nor for carnal pleasures, but that he shoulde of vs be sanctified, but through oure workes and doynge is he not sanctified, for our workes are not help, but through the word of GOD, whiche onely is a hole pure and help, & sanctifyeth all whatsoever is accompanied with it, whether it be tyme, place, person, worke, rest. &c. For through the worde are our workes also made help, as Paul i. thi. iij. saith. i. Thi. iij. That also al creatures are sanctified through the worde and prayer, Therfor e do I knowlege herein, that at the furthest vpon the holy daye, I ought to heare and to remember the worde of God, and after that to thanke hym in the same worde, and laude hym for al hys benefytes, and to pray for my selfe and al the world, whosoever doeth thus vse hym selfe vpon the holy daye, doeth sanctifye the Sabbath daye, he that doeth it not, doeth worse than they that labour or worke vpon it.

Seco

of praynge.

Secondarely I do geue thanks in
thys commaundement, for this greate
fapre bene sp̄te and grace of God, that
he hath geuē vs his word & preaching,
and commaunded vs specially to vse
it vpon the Sabbath daie, which trea-
sure no mans harte is able sufficient-
ly to remembre, for hys worde is the
onelye lyghte in the darkenes of thys
lyfe, and the worde of lyfe, of confor-
te and of al saluation, And wheresoeuer
thys swete and holesome worde is
not, there is nothynge, but fear-
full and horryble darkenes, errour,
corruption, death, all euyl, and
the Deuils owne Tyrannye, as
we see dayely before oure owne eyes.

Thyrdely, I do confesse and know-
weledge my greuous synnes, and my
shameful vnthankfulness, that I haue
so lewdely spent the holpe dayes in
my tyme, and so contemptuously de-
spysed hys holy worde, and haue ben
so slouthful, vnlusty & lothsome to hea-
re the same, I omitte that I should ha-
ue despyed it mooste hartely, or that
euer

A frutefull manner

ener I shoulde haue geuen hym than-
kes for it, & so haue suffered my deare
Lorde and God to preache vnto me in
bapn, not regardyng this noble trea-
sure, but treadyng it vnder my fete,
which he hath suffered of me with me-
re godly pacience and bountifulnes,
and hath not therfore ceassed fro prea-
chyng vnto me til furth, and from cal-
lyng me to the saluacion of my soul
with al fatherly and Godly loue and
faythfulnes, wherfore I am sorp, and
crye for mercy and forgeuenes.

ffourthly, I do praye for my selfe,
and for al the worlde, that our heauen-
ly father vouchesafe to kepe vs by his
holy worde, and not to take the same
from vs, because of oure synnes, vni-
thankefulnes and slouthfulnes, That
he wyl preserve vs from all sectarye
and erronpous spirites, and false do-
ctrines, and sende vs faythfull & true
labourers in hys haruest, that is, true
and good curates & preachers, Geue
vs grace also, that we maye humbly
heare, receyue and honour the wordes
of them, as his owne worde, and besy-
des

of praynge.

des that make hartely thanke & laude
hym for it.

The fourth commaun- dement.

**Thou shalt honour thy
father and thy mother.**

First do I learne here to knowe
God my creatour, howe wonderfully
he hath shapen me with body and sou-
le, and geuen me lyfe through my pa-
rentes, and hath geuen them the mynde
that they as the fruite of theyr body
haue serued me, with all theyr power,
brought me into the worlde, educated
me, tēded me, gouerned me, & brought
me vp with great diligence, care dan-
ger, labour, and trouaple, and hath pre-
serued me bys creation vnto this hou-
re in body and soule from innumera-
ble daungers, and necessities, and hath
also oftentymes delpuered me from
them, as though he created me a newe
euery houre. For the deuill woulde
not

A fruteful manner

not haue vs lyue the space of one moment.

Secondarely, I do thanke our ryche and bountifful creatour for me self and for al the worlde, that in thys cōmaundement he hath instituted and p̄serued the increase, multiplication and entretapnement of mankynd, that is, house and Towne, beyng or oeconomiam, and Politiam, for withoute these two beynges or regimentes, the worlde were not able to continue one pere, sep̄ng withoute worldely gouernaunce, there can be no peace, where no peace is, there can be no householde, where no householde is, there can neyther chyldren be broughte furth̄er nor educated, And the estate of fatherhode and motherhode shoulde altogether cease, But therfore is thys cōmaundement ordeyned, which kepeth and entretapneth bothe housekeppng and Townekeppng, and commaundeth the chyldren, and the subiectes obedience. It doth also loke to it, that it be done, or pf it be not done, it leaueth not the transgressours unpunished,
It

of praynge.

If thys were not the childezen through
theyr disobediēce would haue destrō-
ed and made waste the housekeppinge
long a goo, and the subiectes through
theyr sedicion in lyke maner the Tow-
neshype or Townekepping, for so much
as the numbze of them doth farre ex-
cede the numbze of parentes & rulers,
Therfor is this benefite also inexpli-
cable. Thysdely, I do confesse & knowe-
ledge myne execrable disobediēce &
spynne, that I cōtrary to thys cōmaun-
dement of my God, haue not honou-
red nor obeyed my parentes, that I
haue oftentymes angred & troubled
them, & haue taken theyr fatherly cor-
rection unpacientely, murmured and
grudged agaynst them, despised theyr
true exhortacions & admonicions, and
haue rather followed wicked persons
and euyl compaignes, notwithstanding
that God hymselfe curseth suche dis-
obedient childezen, and denyeth them
longe lyfe, euen as we se very manye
that therfore do perishe before they
attayne to mannes state, for who-
soeuer wyl not obeie hys father
and

Exo. xx

A fruteful maner

and hys mother, must obepe the hangeman, or elles othertwyle lost hys lyfe wickedly through Goddes indignation. &c. For al these thynge am I sorp and I praye for grace and mercy.

fourthelp I do praye for my selfe, and for all the world, that God wyl geue hys grace, & poure out hys blessing plenteously, bothe ouer the housekeppnge, and ouer the Townekeeping that we from hencefurth maye waxe good, kepe our Parentes in honoure be obedtent to the rulers, withstande the deuyl, and followe not hys entpyngne to disobedience and discorde, & so helpe with the dede to amēde house and lande, and to entretayne the peace to the laude and prayse of God, and to the vtilite and profite of oure selues, and that we maye knoweledge these hys benefytes, and thanke hym for them. Here ought also supplicatiō to be made for oure parentes and magistrates, that God wyl geue them vnderstandynge and wylsdome peaceably and godly to defende, and to gouerne vs, That he wyl preserue them
from

of prayenge.

from Tyrannye, surpe, and vntreason-
ousnes, that they map seke the honoure
of Goddes worde, and not persecute
it, nor do any man wronge, for suche
greate gyses muste be vntapned by
prayer, as Saynt Paule teacheth, or
elles is the deupl the hpest Abbot in
the courte, and it goeth euyl and wyle
dely to worke.

And whan thou arte also father &
mother, than is it here tyme that thou
forgette not thy selfe, nor thy chylde
and familpe, but that thou praye ear-
nestly, that our merciful father, whi-
che hath set the in the honour of hys
name and offyce, and wyl haue the al-
so called father, and honoured, wil ge-
ue the grace and blessinge, godly, and
christenly to rule and to educate thy
wyfe, chylde and familpe, geue the
wyledome and power, well to bynge
them vp, and geue them a good harte
and wyl, to follo we and to obepe thy
doctrpne. For the gyses of God are
bothe chylde, and the good profe of
them, bothe the well chauncspnge, and
the continuypnge of them in goodnes,

p

elles

A frutefull maner

elles shoulde a house be none other,
but a hogges sty, pea a scoolehouse of
bntchristes, as we maye se by the vn-
godly rude people,

The fyfthe commaun- dement.

Thou shalt not kille.

Here do I learne spylke, that God
requyrez of me, that I shoulde loue
my nepghboure, so that I shoulde not
hurte hym in hys body, neyther with
wordes, nor with dedes, nor reuenge
me selfe vpon him, or endamage hym,
through anger, impacience, enuie, ha-
tred or any malice, but shoulde knowe
that I am bounde to help, and to coun-
sayll hym in al the necessities of hys
body, for he hath commaunded me by
this commaundement, to kepe my
nepghbours body, and contrarywys
commaunded my nepghboure to kepe
my body, And as Sprach sayeth, he
hath committed vnto every one of
vs

of prayenge.

vs hys neyghbour.

Secondely, I do here thanke the vn-
speakeable loue care and faithfulness
towards me, that he hath ordeyned
suche a great, strong, defence and
wael about my body, that al men are **Psalm,**
bounde to fauoure and to defende me, **xxxiii.**
and contrarwyle I also towards al
mē in like maner, he doth also straigh-
tely commaunde it to be done, and if it
be not done, he hath commaunded the
swearde to be vsed for the punyshe- **Ro. xiiij.**
ment of them that do it not, elles yf
this hys commaundement and ordi-
nauce were not, the deuil would ma-
ke suche a murther amonge men, that
noman shoulde be one houre in sa-
uегarde of hys lyfe, even as we se, it
come to passe, whan **God** is dis-
pleased, and punysseth the disobey-
dyent and vthankeful worlde.

Thyrde I do here Confesse, and
lamente myne and the worldes ini-
quitie, that we are not onely so
vthankefull for these hys fatherly
loue, and care for vs, but also that
p ii (which

A frutefull matter

(whiche is to shamefull) we knowe not these commaundementes and doctrine, neyther wyl learne them, but despyse them, as though they pertained not to vs, or as though we had no thynge to do with them, beynge also carelesse, and makynge no conscience of it, that we do so despyse, forsake, yet also persecute and hynder our neyghboure, contrary to thys commaundemente, or also kpl hym in oure hartes, followynge oure anger fearnes and al iniquite, as though we byd well in it. Truly here is it tyme to lament and to wepe over vs wicked personnes, and blynde, wylde, vnglacious people, which treade, pulle, scratche, rente, bite and eate oure selues one amonge another, as the vnrasonable and feare beastes, not fearynge thys earnest commaundement of **GOD**, &c.

Fourthely, do I pray, that our mercifull father wil teache vs to knowe thys hys holy commaundement, and helpe, that we may also gude oure selues to lyue thereafter, Save vs all together

of praynge.

together from the murtherer, whiche
is mapster of all murther and destru-
ction, and geue hys plenteous grace,
that the people (and we with them)
one with another make be frendelpe
meke and gentll, and that one make
hartely forgene another, and that the
one do Christenly and brotherly bea-
re the others faute and burthen, and
so lpe in true peace and vnite, as this
commaundement teacheth and requy-
reth.

The sixte commaunde- ment.

**Thou shalt not breake wed-
locke.**

Here do I learne agayne what god
requyrez of me, and what he wil haue
of me, namely, that I should lpe cha-
stely, honestly and measurably, bothe
in thoughte, worde and dede, & leane
euery mas wyfe, doughter and mayde
vndefyled, but help, helpeuer, defende,
and do al whatsoeuer partayneth to

A fruteful manner

the preservation of thep2 honour and honestie. Also helpe to stoppe the vngracpous mouthes, that do cut awape oz steale thep2 honour oz honestye. For al this I am bounde to do, and God requyrez of me, that I shal not onely leane my nepghbours wofe, and hys vndeuyled, but also shal be bounde to helpe, to kepe, and to saue hys honour and honestye, even as I woulde that my nepghbour shoulde do to me in lyke case, and vse thys commaundement towarde me and myne.

Secondarely I do thanke the heavenly father for this his grace & benefyte, that with this commaundement he taketh in hys tuition, protection & defence, my husbnde, sonne, seruaunt wofe, daughter, mayde, & comaundeth so earnestly and straghtly, that they shal not be deuyled, for he geueth me safe conduyt, he doth also execute it, and leaueth it not vnpunished, although he shoulde do it hym selfe, no man escapeth hym, he muste epyther paye it here, oz elles at the laste receyue hys

of praynge.

ne hys rewarde for suche pleasures
in hell fyre. For he wyl haue chastite,
and wyl not suffre adulterpe, even
as we se dayly in al impenitent and
ypocritous people, that at the last they
are overtaken by the wrath of **GOD**
and shamefully destroyed, or elles it
were not possible to any man to kepe
hys wyfe, chylde or familie one houre
in honestye and cleynnes, for the vn-
cleane spirite, for they woulde vse
mere dogges feastes, and bestial a con-
uersacion, even as it cometh to passe
whan **God** in his displeasure withdra-
weth hys hande, and letteth all thynges
go at large.

Thyrdely, I do confesse and know-
ledge my synnes (and the synnes of al
the worlde) whiche I haue done a-
gainst thys commaundement, all the
dayes of my lyfe, whether it be in
thoughte, worde, and dede, and haue
not onely ben unthankful for thys
hys goodly doctryne & gyfte, but also
haue murmured and grudged against
god, that he commaunded this cleynnes

A fruteful maner

and chastite, and hath not left all maner of vnclenlpnes and vngraciousnes at libertie and vnpunished, haue also despyled and condemned wedlock &c. Euen as the synnes of thys commaundemēt are of al other the rudest and moost knowen, which are not hyden nor couered. Wherfore I am sorry &c.

Fourthely, I do praye for my selfe and for al the world, that God wil geue vs grace, to kepe thys commaundement with luste and loue, that not onely we maye lyue chaste and pure oure selues, but also helpe and counsaile other therto.

Euen so do I procede with the other commaundementes, yf I haue tyme and space, or yf I am lusty, for as I haue sayde, I wyl haue nomā bound to these my wordes or thoughtes, but onely haue shewed myne exāple, whiche they may followe, whosoever wil, or amende it whosoever can, & take afoze hym at one tyme all the cōmaundementes, or as many as he wil, for the soule whan she despyeth a thinge, be it good

of payenge.

oz bad, yf it be earnest vnto her, can
thynke more in the twinkelinge of an
eye, than the tongue is able to speake in
tenne houres, and the penne to write
in tenne dayes, suche a swifte subtile
and mightie thinge is the soule oz spi-
rite, therefore can she loone execute the
tenne commaundementes throughout
all the foure partes whan she wil, and
is earnestly disposed.

The senenth Com- maundement.

Thou shalt not steale.

As yet do I learne here, that I shall
not take my neighbours goodes, nor
haue them against his wil, neither pre-
uelp nor apertly, that I shall not be
vntrue nor false, in occuppence, ser-
uinge oz labouringe, whereby I might
gette my goodes theynselfe, but shall
spue & earne my lyvinge in the sweate
of my browes, and eate myne owne
bread with al trueth. It is, that I should
helpe, that my neighbours goodes
through

Gen. 13

A frutefull matter

through the above named popnetes
be not taken awaye from hym. I do
learne also, that God by this commaun-
dement doth, assure and defende me
my goodes, of ffatherly care, & greate
earnest, for so muche as he commaun-
deth, that nothinge shalbe stolen from
me. And yf it be not obeyed, he hath
ordenyed a punishment for it, and
hath committed the gallows, & corde
to maister John, or yf he can not, than
doth he punish the hym selfe, that at the
last they must become beggers. Accord-
dinge to the common proverbe, he
that loveth to steale in his youth goeth
a begginge in his age. Item, wrong-
fully gotten goodes do not prospere.
And evill gotten, evill spent.

Secondarely, I do thanke his
truthe and goodnes, that he hath gea-
ven to me and to all the worlde suche
a good doctrine, and therewith also pro-
tection and defence. For yf he did not
defende, no man were able to kepe one
peny, or a morsell of breade in his
house.

Thirde, I do confesse al my synnes
and

of prayenge.

and vntōake fulnes, how soeuer I haue
done any man wronge or falsehode, all
the dayes of my lyfe. &c.

ffourthelp, I do praye that he will
geue grace, that I and all the worlde
maye learne and remembre this his cō
maundement, & also take amendement
therof, that there may be lesse stealing
robbinge, spoplinge, falsehode, & wrog
and briefely, that throught the later day
(to which ende the prayers of all sayn-
tes and Creatures are directed Rom.
viij.) an ende may be made of al. Amen.

The eyght cōmaundement.

**Thou shalt beare no false
witnes agaynst thy neigh-
bour.**

This teache vs ffirst, to be true one
to another, and to eschue all māner of
lyes and schlaunders, gladly to speak
and to heare the beste of other. And
hereby is a wall and defence orde-
ned for our good name and innocēcy
agaynst

A frutefull manner

agaynste the euill mouthes and false
tonges, which also God suffereth not
vnpunished, as hath ben sayd of other
Commaundementes.

Therefore ought we to thanke hym
bothe for the doctrine & for the defence
whiche he geueth, is so graciously by
this commaundement.

Thirde ly ought we to confesse & to
desire mercy that we haue so vnthänke-
fully and spynfully spent all the dayes
of our lyfe, with lyege, with false and
euill tonges agaynste our neighbour.
Whome notwithstanding we owe de-
liuerance and preservation of all his
honour & innocēce, even as we would
be done to oure selues.

Fourthly, we pray for helpe to kepe
this commaundement from hencefurth
and for a hollome tonge, &c.

The nynth and tenth commaundementes.

**Thou shalt not desyre thy
neighbour's house, nor his
wyle, &c.**

This

of prayenge.

This teacheth vs spake, howe that we
by no colour of right or Justice, shall
put our neighbour besydes his goodes
or whatsoeuer is his, but helpe, that he
mape kepe it, euen as we oure selues
woulde, that other men shoulde do to
vs. And it is also a defence against the
spiteful inuentions and pranks of the
wittpe men of the world which neuer-
theles at the laste haue also theire pu-
nishment.

Secondarely ought we to geue tha-
kes for it.

Thirde, to cōfesse our synnes with
sorrowe and repentance.

Fourthly to pray for helpe & strength
that we mape waxe good, & kepe these
commandementes of God.

Whosoever now hath tyme super-
fluous, or elles is lusty, mape do in
lyke maner with the Crede or beleue,
and make a fourefolde garlande ther-
of. But the Crede hath thre greate
Principall partes or Articles, accor-
ding to the thre personnes of the God-
ly Maiestie, euen as they are denyd
before, and also in the Catechismus.

The

**A frutefull manner
The fyrst Article of
the Creation.**

**I beleue in God the Fa-
ther almightie, maker of hea-
uen and earth.**

Here shpyneth fyrst a great lighte in
thp harte. If thou wilt haue it. And
teacheth the with fewe wordes that,
whiche can not be expressed with all
tonges, nor written with manp boke,
Namely what thou arte, whence thou
comest, and whence heauen and earth
do come. For thou arte the creatiō, ma-
kyng, Creature and handp worke of
God. That is, of thp selfe, and in thp
selfe, arte thou nothing, canst nothing
knowest nothinge, and arte able to do
nothinge. For what wast thou a thou-
sande yeres agoe? What was heaue
and earth sixe thousande yere agoe?
Euen so hole nothing, as the thing is
nothinge, whiche neuer shall be made.
But whatsoeuer thou arte knoweste,
canst

of prayenge.

canst or mayest, the same is the creatis
of God, even as thou doest here con-
fesse with thy mouth, wherefore thou
hast nothing to reioyce of before God
but that thou arte nothinge at all, and
that he is thy maker and creatour,
and can tourne the to nothinge every
momente. Of this light knoweth the
imagination of man nothinge at all.
Many highe learned men haue sought
and searched, what heauen and earth.
Man and creature might be, but they
haue not founde it. But here sayth
oure belefe, that God made all thin-
ges of nought. Here is the pleasaunt
garden of the soule to walke in, in the
workes of God, howe be it, it is to
longe to writte of it at this tyme.

Secondarely, ought we here to
geue thanks, that we through the
goodnes of God are made of nought,
and are dayly preserved of nought
suche a goodly creation, whiche hath
body and soule, discretion and the spue
wittes, &c. and ordeyned Lordes and
rulers ouer the earth, fyshes, foules &
cattell

A frutefull matter

cattel. Whither belongeth the .i. ii. and .iii. chapter of Gene.

Thirde help ought we to confesse & to lamente our vnbelleue and vnthankfulness, that we haue not regarded beleued, remembred nor knowledgede the same, worse then the vnrasonable cattell. &c.

Fourth help, to praye for a true and sure faith, that we maie from hence forth earnestly beleue & take the true God for our Creatour, accordinge to the sapenge of this Article.

The seconde Article of the redemption.

**And in Iesu Christe his
onely sonne our Lord. &c.**

Here shpnueth agayne as greate a lighte, and teacheth vs: Howe we are redeemed through Christ the Sonne of God from death wherein we are fallē after our creation through the spūne of Adam, and must eternally perishe.

And

of prayenge.

And here is it tyme, lyke as in the fyrste Article thou must also counte thy selfe for one amonge the creatures of God and doubt nothinge therein. Even so muste thou counte thy selfe also for one amonge them, that are redeemed and doubt nothinge at all. And set by euery worde the fyrste worde (oure) as Jesus Christe our Lord, even so lyke wyse, oure suffered. Oure dead, oure risen, that he be all hole oures. And that thou arte also vnder the same oure, even as the worde it selfe doth geue it.

Secondarely we ought hartely to geue thanks for this great grace and be glad of this redemption.

Thirde ly, bitterly to Lamente and to confesse oure shamefull vnbelene & doubtfulnes, concerninge this grace, Oh what a heape shalte thou fynde here for to remembre, howe muche Idolatrye thou halte vsed contrary to this, with so many scrupyles of sayntes, and innumerable workes of thyne owne, whiche haue ben quite and cleane against this redemption.

¶

four

A frutefull manner

Fourthelp muste thou prape that
God wil kepe the by the true and spn-
cere faith in Christ thy Lord, fro hence
furth unto the ende.

The thyꝛde Article of the Sanctification.

**I beleue in the holy
Ghoost, &c.**

This is the thyꝛde greate lighte,
whiche teacheth vs. Where this Treas-
toure and redemer in earthe externally
is to be founde and to be taken, and
where al thinges shall become at the
last, whereof there were muche to saye.
And briezly this is the summe. Where-
soever the holy Catholyke Church
is, there is founde God the Creatour,
God the redemer, and God the holy
Ghoost, that is to saye: whiche dayly
sanctified through forgiuenes of syn-
nes, &c. And the Church is, wher-
soever Goddes worde is truly preached
and knowledged of this saythe.

Here

of prayenge.

Here haste thou agayne many thinges to remembre of all that the holy Ghost doeth dayly exerceple in the church. &c.

Therefore geue here thanks, that thou arte also come and called into this Church.

Confesse and Lamente thyne unbeleue and unthankfulness, that thou hast not regarded all this. And praye for a righte sure saythe, whiche maye continue and abyde, vntill thou comest where as all thing shall continue for ever, that is, after the resurrection of the deade in the lyfe everlastinge.

A M E N.

A prayer a-
gaynste the Pope & the Tur-
kes, the Mortall enemies of Christ
and of his Church.



Heuely Father, full
well haue we deserved,
to be corrected of the.
But correcte vs Lorde
thp selfe accordinge to
thp mercy, and not after thp fury. It is
better for vs to geue oure selues into
the correctiō of thp handes, than in the
handes of men or of the enemy, as Da
uid prayed also. For great is thp mer
cy. We haue sinned agaynste the, and
haue transgressed thp commaunde
mentes.

But thou God almightie Father
knowest, that we haue not sinned a
gaynste the deuill, Pope, or Turkes.
And that they also haue no authorite
nor power vs to correcte. Howe be it
thou canst and mayest use them, as
thp

of praynge.

thy fearful scourge, agaynst vs, which
agaynst the haue offended, and delere
ned all mischiefe.

Hea deare God, heuenly father, we
haue done no synne agaynst the, wher
fore they might lawfully punyshe vs.
But muche rather would they, that
we with the most abhominably shoul
de synne agaynst the. For they regard
it not, yf we to the were disobedient,
blasphemed the, vsed al maner of Ido
latry (as they do) & went aboute with
falle doctryne, false fapth, and with
lyes, and committed agaynst the ad
uoutry, vncleynnes, murther, thefte,
robberp, Sorcery, and al maner of e
uyl. But this is our trespasse agaynst
them, that we preache, beleue, & know
ledge the, God the father to be the o
nely true God, and thy welbeloued
sonne, our Lord Jesus Christ, and the
holy ghoost, to be one onely God, yea
thys is the synne that we committe a
gaynst them, but yf we shoulde denye
the, then shoulde the deuyl, world, po
pe and turcke fullwel leaue vs in rest,
accoydynge to the saynge of thy deare

Q. iiij

Sonne

A frutefull maner

Donne, if ye were of the worlde, the worlde woulde loue her owne. &c.

Here shewe thy mercy, O merciful father ouer vs, and earnest iudge ouer oure enempes, for they are more thyne enempes then oures. Because that when they persecute and stryke vs, then do they persecute and stryke thy for the world, which we preache, beleue and knowledg, is not oures, but thyne, and the work of thy holy ghost in vs.

The deuil wil not suffre such thynges, but in steade of the he wyl be our god, in steade of thy word he wil stablishe the lyes in vs. The Turke wil set hys Machomet in the rowme of thy deare sonne Iesus Christ. For he speaketh euyl of hym, and sayth: That he is no ryght God, and that hys Machomet is hyer and better then he.

If it be spene, that we holde, knowledg and boast the father, and the Sonne and the holy Ghost, for the true onely God, Then arte thou the spinner thy selfe, whiche workest thys in vs, and commaundest vs to do it.

There

of praynge.

Wherefore do they hate, stryke, and correcte thy selfe, whē they for such matters, do hate stryke or punishment vs.

Wherefore awake O Lorde God, & sanctifye thy name, whome they blaspheme, strengthen thy kingdom, whiche they distourbe in vs, & let thy wyl be done, whiche they will quench in vs, and suffer not thy self so to be trodden vnder fete for our synnes sake, of them, that do not correcte our synnes in vs, but woulde quench in vs thy holy worde, name, and worke, to thintent, that thou shouldest be no God, & haue no people to preache, beleue, and knoweledge the. Vouchesafe o Lorde graciously to heare this oure petitio, and do accordynge to oure beleue and truste, By the deare Sonne oure Lorde Jesus Christe, whiche lyueth and reygne, with the and the holpe Schooste worlde without ende.

A M E N.

¶ J N I S.

✠ Seke peace and
enlue it.
Psal. cxxij. i. Pet. iii.



✠ Imprinted for Walter
Lynne, dwelinyg vpon So-
mers kape, by Wyllinges
gate. In the yeaere of
oure Lorde God.
M. D. Elviij.

✠ Cum Gratia, et
Præuilegio, ad im-
primendum
solum.

5

12

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